





THE BOOKS
OF
NUMBERS AND DEUTERONOMY,

ACCORDING TO
THE VERSION OF THE LXX.

Translated into English,

WITH NOTICES OF ITS OMISSIONS AND INSERTIONS,
AND WITH
NOTES ON THE PASSAGES IN WHICH IT DIFFERS
FROM OUR AUTHORISED TRANSLATION.

BY
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PREFACE.

I NOW offer to the Biblical Student the two remaining Books of Moses, Numbers and Deuteronomy, in completion of the Pentateuch, as exhibited in the Septuagint Version, and trust that this further contribution towards the elucidation of Holy Scripture may be not unfavourably received. As my method of proceeding in this Volume is the same as that which I have adopted in its two predecessors, nothing seems necessary to be added to what I have already said regarding it: but as its last sheets were passing through the press, a book of a very interesting character has come under my notice, and I am desirous of saying a few words upon it here. Its author is the Rev. Dr Wall, Vice-Provost of Trinity College, Dublin, and its object to shew that the Vowel Letters,

or “*Matres Lectionis*,” usually supposed to form part of the Sacred Text, are in reality insertions of a later age, made by the Jewish priests and scribes of the second century after Christ, with a view not only of determining the pronunciation and meaning of its words, but of so determining them as to differ as much as possible from the Septuagint Translation, which they disliked, as favouring in their judgment the cause of Christianity. Should this theory recommend itself as sound to persons well versed in the Hebrew language (among whom I am not to be numbered), after due examination of the arguments brought forward in support of it by the learned Vice-Provost, it will be seen that a great accession of authority would be given to the LXX. in a variety of instances ; and the student would feel, that where discrepancies occur, they will often be, not between the Greek Translation and the original Hebrew, but between it and the Hebrew as explained by a set of men who wrote some centuries afterwards, and were actuated by a

desire to do what in them lay to diminish its credit. The work, entitled *Proofs of the Interpolation of the Vowel Letters in the Text of the Hebrew Bible*, has certainly raised a question well deserving the attention of the learned; and I shall look with anxiety for any remarks which may be made upon it by those who are qualified to speak with authority on such a subject.

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LICHFIELD DEANERY,
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NUMBERS.

FROM THE GREEK OF THE LXX.

CHAPTER I.

1. AND the Lord spake unto Moses in the wilderness, (in) Sinai, in the tabernacle of the testimony, on the first of the second month of the second year, when they had come forth out of (the) land of Egypt, saying, 2. Take ye (the) sum of all (the) assembly of Israel, according to families, according to their houses of lineages, according to their number by name, according to their poll: every male, 3. From twenty years old and upwards, every one that goeth forth in (the) host of Israel, muster ye them with their host, thou and Aaron muster ye them. 4. And with you shall be each of (the) rulers according to the tribe of each, according to houses of lineages they shall be. 5. And these (are) the names of the men, who shall assist with you: of the (sons) of Ruben, Elisur son of Sediur: 6. Of the (sons) of Symeon, Salamiel son of Surisadai. 7. Of the (sons) of Juda, Naasson son of Aminadab: 8. Of the (sons) of Issachar, Nathanael son of Sogar: 9. Of the (sons) of Zabulon, Eliab son of Chelon: 10. Of the sons of Joseph, of the (sons) of Ephraim, Elisama son of Emiud: of the (sons) of Manasse, Gamaliel son of Phadasur: 11. Of the (sons) of Benjamin, Abidan

son of Gadeoni. 12. Of the (sons) of Dan, Achiezer son of Amisadai: 13. Of the (sons) of Aser, Phagaiel son of Echran: 14. Of the (sons) of Gad, Elisaph son of Raguel: 15. Of the (sons) of Nephthali, Achire son of Enan. 16. These are men nominated (out) of the assembly, rulers of the tribes according to their lineages, captains of thousands of Israel. 17. And Moses took, Aaron also, these men, who had been called by name. 18. And they assembled all the assembly on the first (day) of the second month of (the) year, and enrolled (them) according to their generations, according to their lineages, according to (the) number of their names, from twenty years old and upwards, every male according to their poll; 19. Even as the Lord appointed to Moses; and they were mustered in the wilderness of Sinai. 20. And the sons of Ruben, Israel's firstborn, were, according to their families, according to their septs, according to their houses of lineages, according to their number of names, according to their poll, all (the) males from twenty years old and upwards, every one that goeth forth in the host, 21. Their muster, of the tribe of Ruben, six and forty thousand, and five hundred. 22. To the sons of Symeon, according to their families, according to their septs, according to their houses of lineages, according to their number of names, according to their poll, all the males from twenty years old and upwards, every one that goeth forth in the host, 23. Their muster, of the tribe of Symeon, (was)

nine and fifty thousand and three hundred. 26. To the sons of Juda, according to their families, according to their septs, according to their houses of lineages, according to their number of names, according to their poll, all (the) males from twenty years old and upwards, every one that goeth forth in the host, 27. Their muster, of the tribe of Juda, (was) four and seventy thousand and six hundred. 28. To the sons of Issachar, according to their families, according to their septs, according to their houses of lineages, according to their number of names, according to their poll, all (the) males from twenty years old and upwards, every one that goeth forth in the host, 29. Their muster, of the tribe of Issachar, four and fifty thousand and four hundred. 30. To the sons of Zabulon, according to their families, according to their septs, according to their houses of lineages, according to their number of names, according to their poll, all (the) males from twenty years old and upwards, every one that goeth forth in the host, 31. Their muster, of the tribe of Zabulon, seven and fifty thousand and four hundred. 32. To the sons of Joseph, sons of Ephraim, according to their families, according to their septs, according to their houses of lineages, according to their number of names, according to their poll, all (the) males from twenty years old and upwards, every one that goeth forth in the host, 33. Their muster, of the tribe of Ephraim, forty thousand and five hundred. 34. To the sons of Manasse,

according to their families, according to their septs, according to their houses of lineages, according to their number of names, according to their poll, all (the) males from twenty years old and upwards, every one that goeth forth in the host, 35. Their muster, of the tribe of Manasse, two and thirty thousand and two hundred. 36. To the sons of Benjamin, according to their families, according to their septs, according to their houses of lineages, according to their number of names, according to their poll, all (the) males from twenty years old and upwards, every one that goeth forth in the host, 37. Their muster, of the tribe of Benjamin, five and thirty thousand and four hundred. 24. To the sons of Gad, according to their families, according to their septs, according to their houses of lineages, according to their number of names, according to their poll, all (the) males from twenty years old and upwards, every one that goeth forth in the host, 25. Their muster, of the tribe of Gad, five and forty thousand and six hundred and fifty. 38. To the sons of Dan, according to their families, according to their septs, according to their houses of lineages, according to their number of names, according to their poll, all (the) males from twenty years old and upward, every one that goeth forth in the host, 39. Their muster, of the tribe of Dan, sixty-two thousand and seven hundred. 40. To the sons of Aser, according to their families, according to their septs, according to their houses of lineages,

according to their number of names, according to their poll, all (the) males from twenty years old and upwards, every one that goeth forth in the host, 41. Their muster, of the tribe of Aser, one and forty thousand and five hundred. 42. To the sons of Nephthali, according to their families, according to their septs, according to their houses of lineages, according to their number of names, according to their poll, all (the) males from twenty years old and upwards, every one that goeth forth in the host, 43. Their muster, of the tribe of Nephthali, three and fifty thousand and four hundred. 44. This (is) the muster, which Moses and Aaron mustered, and the rulers of Israel, twelve men; one man for one tribe, for a tribe of (the) houses of (their) lineage they were. 45. And the whole muster of (the) sons of Israel, with their host, from twenty years old and upwards, every one that goeth forth to form the battle array in Israel, 46. (Was) six hundred thousand and three thousand and five hundred and fifty. 47. But the Levites, of the tribe of their lineage, were not mustered among the sons of Israel. 48. And the Lord spake unto Moses, saying, 49. See, thou shalt not jointly muster the tribe of Levi, and the number of them thou shalt not take in the midst of (the) sons of Israel. 50. And set thou the Levites over the tabernacle of the testimony, and over all its vessels, and over all things, whatsoever are in it: *they* shall bear the tabernacle, and all its vessels, and *they* shall minister in it, and

shall encamp round about the tabernacle. 51. And in the removing of the tabernacle, the Levites shall take it down, and in the pitching of the tabernacle, they shall set (it) up: and let the stranger who approacheth die. 52. And the sons of Israel shall pitch (their tents each) man in his own rank, and each man after his own leading, with their host. 53. But let the Levites pitch (their tents) opposite, round about the tabernacle of the testimony, and there shall not be a sin among (the) sons of Israel: and the Levites themselves shall keep the charge of the tabernacle of the testimony. 54. And the sons of Israel did according to all things which the Lord commanded Moses and Aaron, so did they.

Omissions.

Verse 2. *The sons of*, before "Israel," *υἱῶν*, Al. MS., Complut. *Their*, before "families," *αὐτῶν*, Al. MS., Compl.

Verse 3. *In*, before "Israel." See *Insertions*, and comp. vv. 20 and 45.

Verse 4. The repetition of *שׂוֹנֵא*, represented by *ἑκαστος*. Al. MS. has it. See Exod. xxxvi. 4, Lev. xxv. 10, 13.

Verse 22. *Those that were numbered of them*, after "of their fathers." So Syr., Onk., and some MSS.

Verse 24. Gad follows Symeon in the Heb. Judah is in ver. 26. So Compl. This order will be observed in the Translation.

Verse 44. *His*, or *their*, *αὐτῶν*, Al. MS., Compl. after "houses of." Some MSS. and the Sam. and Onk. have *אֲבֹתָם*.

Verse 45. *By the house of their fathers*, after "Israel." See *Insertions*, ver. 44.

Verse 46. *Even all they that were numbered were*, at the beginning. See ver. 45.

Verse 51. *The Levites*, before “shall set;” *it*, after *it*. So Vulg. Al. MS. has *αὐτῇν*. So Compl.

Verse 53. *The congregation of the*, before “sons of Israel.”

Insertions.

Verse 3. *In*, before “the host of.” As if *צבא בִּישְׂרָאֵל* were *בְּצִבְאָ יִשְׂרָאֵל*. Comp. *Omissions*. *Muster ye them*, at the end. Not in Compl.

Verse 18. *Of (the) year*, after “month.” It may have been at first *ἔτους δευτέρου*, as in ver. 1. *Their*, before “names.” Similarly in vv. 20, 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42. *Every male*, after “upward.” Similarly vv. 24, 26, 28, 30, 32, 34, 36, 38, 40, 42. See vv. 20, 22, where it occurs.

Verse 20. *According to*, after “were,” by, E. T., per, Vulg. Similarly vv. 22, 24, 26, 28, 30, 32, 34, 36, 38, 40, 42. *In the*, before “host:” *צבא*, “to war,” E. T. Similarly in all the verses just mentioned. Comp. ver. 3.

Verse 44. *One tribe, for a tribe*, after “one man for.” The Samar. has it. The *בֵּית אֲבֹתָיו*, or *אֲבֹתָם*, see *Omissions*, seems here equivalent to the tribe. Comp. ver. 47, Josh. xxii. 14.

Verse 47. *Sons of Israel*, at the end, instead of “them.” Comp. ch. ii. 33.

Verse 50. *In*, after “minister.”

Verse 53. *Opposite*, between the tabernacle and the people, so as to form a sort of barrier, to prevent their unlicensed approach. See ch. ii. 2. *Themselves*, *αὐτοί*, after “and the Levites.” An office which admitted of no delegation to others. Comp. ver. 50.

Verse 54. *And Aaron*, after “Moses.” See ver. 3.

Notes.

Verse 18. *Enrolled (them)*. So Vulg., “recensebant eos.” Or, they tendered themselves for enrolment, *יְחִלְדוּ*, “declared their pedigrees,” E. T. *ἐπεσκέπησαν*, “were mustered,” Al. MS. See Schleusn. on *ἐπαξονέω*. Compl. has *ἐπεσκέψαντο*. Comp. ver. 19.

Verse 20. *Septs*, *δῆμους*, *מִיִּטְפַּחַת*, “families,” E. T. The word “sept” is used by Layard for a subdivision of an Arab tribe. It

may bear some analogy to the Roman Curia, or Attic Phratria, containing several gentes, or γένεα. Dion. Cassius in *Hist. Rom.* seems to have used δῆμος in this sense. See Plutarch in *Vit. Periclis*. Isæus, *de Menæchmi Hæred.* 13. Wolf's Note on Demosth. πρὸς Εὐβουλίδην. 6. The original δῆμοι of Attica were the country townships as distinguished from the dwellers in the city. See Josh. vii. 14.

Verse 49. See, נא, "only," E. T. Comp. Exod. xxxi. 13.

Verse 50. *Are in it*, לו, "belong to it," E. T. The Syr. has בה.

Verse 52. *Leading*, ἡγεμονίαν, לנל, "the standard," E. T. which he followed. The Sam. has נל, an emblem of power and authority. But in ch. ii. 2, לנל: where LXX. τάγμα, and comp. ch. ii. 17. Aben Ezra says that the four great divisions of the host, ch. ii. had for standards respectively Aquarius, Taurus, Leo, and Scorpius, which latter, according to Kircher, was afterwards changed to the eagle. Maurice on *Rem. of Egypt*, p. 125, and see Jonathan ad loc.

Verse 53. *A sin*, ἀμαρτημα, that which bringeth down "wrath," נקם: "antecedens pro consequente," Schleusner.

CHAPTER II.

1. AND the Lord spake unto Moses and Aaron, saying, 2. (Each) man contiguous (to his neighbour) according to his array, according to (their) standards, according to their houses of lineages, let the sons of Israel pitch (their tents) opposite; round about the tabernacle of the testimony shall the sons of Israel pitch (their tents). 3. And they that pitch (their tents) first towards the east (shall be the) array of (the) camp of Juda with their host; and the ruler of the sons of Juda, Naasson son of Aminadab. 4. His host, they that were mustered, (were) seventy four thousand and six hundred. 5. And they that pitch

(their tents) contiguous (to him shall be) of (the) tribe of Issachar; and the ruler of the sons of Issachar, Nathanael son of Sogar. 6. His host, they that were mustered, four and fifty thousand and four hundred. 7. And they that pitch (their tents) contiguous (to him shall be) of (the) tribe of Zabulon; and the ruler of the sons of Zabulon, Eliab son of Chelon. 8. His host, they that were mustered, seven and fifty thousand and four hundred. 9. All that were mustered from the camp of Juda, an hundred (and) eighty thousand and six thousand and four hundred, with their host shall first remove. 10. (The) arrayed bands of (the) camp of Ruben, towards the south (shall be) their host; and the ruler of (the) sons of Ruben, Elisur son of Sediur. 11. His host, they that were mustered, six and forty thousand and five hundred. 12. And they that pitch (their tents) contiguous to him, (shall be) of (the) tribe of Symeon; and the ruler of the sons of Symeon, Salamiel son of Surisadai. 13. His host, they that were mustered, nine and fifty thousand and three hundred. 14. And they that pitch (their tents) contiguous to him (shall be the) tribe of Gad; and the ruler of the sons of Gad, Elisaph son of Raguel. 15. His host, they that were mustered, five and forty thousand and six hundred and fifty. 16. All that were mustered of the camp of Ruben, an hundred (and) fifty one thousand and four hundred and fifty, with their host, shall remove second. 17. And the tabernacle of the testimony shall be borne

along, and the camp of the Levites (shall be) in the midst of the camps; even as they shall pitch (their tents), so likewise shall they remove, each contiguous (to his neighbour), after (their) leadings. 18. (The) array of (the) camp of Ephraim (shall be) over against the sea, with their host; and the ruler of the sons of Ephraim, Elisama son of Emiud. 19. His host, they that were mustered, forty thousand and five hundred. 20. And they that pitch (their tents) contiguous (to him shall be) of (the) tribe of Manasse; and the ruler of the sons of Manasse, Gamaliel son of Phadassur. 21. His host, they that were mustered, two and thirty thousand and two hundred. 22. And they that pitch (their tents) contiguous (to him shall be) of (the) tribe of Benjamin; and the ruler of the sons of Benjamin, Abidan son of Gadeoni. 23. His host, they that were mustered, five and thirty thousand and four hundred. 24. All that were mustered of the camp of Ephraim, an hundred thousand and eight thousand and an hundred, with their host shall remove third. 25. (The) array of (the) camp of Dan (shall be) towards the north with their host; and the ruler of the sons of Dan, Achiezer son of Amisadai. 26. His host, they that were mustered, two and sixty thousand and seven hundred. 27. And they that pitch (their tents) contiguous to him (shall be the) tribe of Aser; and the ruler of the sons of Aser, Phageël son of Echran. 28. His host, they that were mustered, one and forty thousand and five hundred. 29. And they that pitch

(their tents) contiguous (to him shall be) of (the) tribe of Nephthali, and the ruler of the sons of Nephthali; Achire son of Enan. 30. His host, they that were mustered, three and fifty thousand and four hundred. 31. All that were mustered of the camp of Dan, an hundred and fifty-seven thousand and six hundred shall remove last according to their array. 32. This (is) the muster of the sons of Israel, according to (the) houses of their lineages, all the muster of the camps with their hosts, six hundred and three thousand, five hundred and fifty. 33. But the Levites were not mustered among them, as the Lord commanded Moses. 34. And the sons of Israel did all things whatsoever the Lord appointed to Moses: thus they pitched (their tents) according to their array, and thus they removed, each contiguous (to their neighbour) according to their septs, according to (the) houses of their lineages.

Omissions.

Verse 1. *Unto*, before "Aaron."

Verse 4. *And*, at the beginning. *And*, before "they that were mustered:" *of them*, after it. Similarly ver. 6, &c.

Verse 5. *To him*, after "contiguous." Similarly ver. 20. Comp. vv. 12, 27.

Verse 6. *And*, at the beginning. Similarly vv. 8, 11, 13, 15, 19, 21, 23, 26, 28, 30.

Verse 10. ל, "according to," before צבאתם. Al. MS. has σὺν δυνάμει, as in ver. 3. So Compl.

Verse 16. *And*, after "their host." So Vulg. Similarly ver. 24. Compl. has it.

Verse 17. *Their*, before “leadings.” Al. MS. has *αὐτῶν*, and so Compl.

Verse 33. *The children of Israel*, after “among,” substituting *them*. Comp. ch. i. 47. Compl. has it.

Insertions.

Verse 2. *Contiguous*, *ἐχόμενος*, after “each man.” They may have read *על ידו*, or *עליו*, as in ver. 17. See, however, ver. 5. Al. MS. connects *αὐτοῦ* with *τάγμα*: and so Compl. Comp. 1 Cor. xv. 23. The repetition of *the sons of Israel*.

Verse 7. *And they that pitch (their tents) contiguous (to him shall be)*, at the beginning, from ver. 5. So the Arab. Similarly in vv. 14, 22, 29. In ver. 20, the insertion is *they that pitch (their tents)*. See ver. 27. So the Syr.

Verse 34. *Contiguous (to their neighbour)*, after “each.” Comp. ver. 2.

Notes.

Verse 2. *Array*, *τάγμα*, *דגל*. See ch. i. 52. A principal use of the banners would be to point out to each man his post. *Opposite*, *ἐναντίοι*, *מנגר*, “far off,” E. T., “over against,” E. M., Boothroyd. Comp. *Insertions*, ch. i. 53. When halted, they might be all so formed as to face the tabernacle. Al. MS. has *ἐναντίον Κυρίου*. See Deut. xxviii. 66, and Josh. xiii. 4, where *נ* seems put for *מנגר*. “Ex adverso procul,” Jun. et Trem., “vor,” Luther, “facing,” Bp. Horsley. Compl. has *ἐναντίον* only.

Verse 3. *First*, *קרמה*, “on the east side,” E. T. They *did* go first, see ver. 9, and *קרם* not unfrequently has that meaning.

Verse 10. *Arrayed bands*, *τάγματα*. Perhaps they use the plural to indicate that each division comprised three tribes. Al. MS. has it in the singular, and so Compl. “in castris,” Vulg. Comp. ver. 32.

CHAPTER III.

1. AND these (are) the generations of Aaron and Moses, in the day that the Lord spake to Moses in Mount Sinai. 2. And these (are) the names of the

sons of Aaron: Nadab (the) firstborn, and Abiud, Eleazar, and Ithamar. 3. These (are) the names of the sons of Aaron, the anointed priests, whom they made perfect (as to) their hands to execute the priests' office. 4. And Nadab died, and Abiud, before the Lord, when they were offering strange fire before the Lord, in the wilderness of Sinai, and they had no children; and Eleazar executed the priests' office, and Ithamar, together with Aaron their father. 5. And the Lord spake unto Moses, saying, 6. Take thou the tribe of Levi, and thou shalt set them before Aaron the priest, and they shall minister to him, 7. And shall keep his charges, and the charges of the sons of Israel, before the tabernacle of the testimony, to work the works of the tabernacle. 8. And they shall keep all the vessels of the tabernacle of the testimony, and the charges of the sons of Israel, according to all the works of the tabernacle. 9. And thou shalt give the Levites to Aaron, and to his sons the priests: given (as) a gift are these to me from among the sons of Israel. 10. And thou shalt appoint Aaron and his sons over the tabernacle of the testimony, and they shall keep their office of the priesthood, and all things that concern the altar, and (are) within the vail: and the stranger who toucheth (those things) shall die. 11. And the Lord spake unto Moses, saying, 12. And, behold, I have taken the Levites out of (the) midst of the sons of Israel, instead of every firstborn that openeth (the) womb,

belonging to the sons of Israel: the Levites shall be their ransom, and shall be mine. 13. For every first-born (is) mine: on the day that I smote every firstborn in (the) land of Egypt, I sanctified to me every first-born in Israel: from man unto beast they shall be mine: I am the Lord. 14. And the Lord spake unto Moses in the wilderness of Sinai, saying, 15. Muster thou the sons of Levi according to (the) houses of their lineages, according to their septs: every male from a month old and upwards, muster ye them. 16. And Moses and Aaron mustered them, by reason of (the) voice of the Lord, even as the Lord had appointed unto them. 17. And these were the sons of Levi by their names: Gedson, Caath, and Merari. 18. And these (are) the names of the sons of Gedson, according to their septs, Lobeni and Simeï. 19. And (the) sons of Caath according to their septs; Amram, and Issaar, Chebron and Oziel. 20. And (the) sons of Merari according to their septs, Moöli and Musi: these are (the) septs of the Levites according to the houses of their lineages. 21. To Gedson (belonged the) sept of Lobeni, and (the) sept of Semeï: these (were the) septs of Gedson. 22. Their muster, according to (the) number of every male from a month old and upwards, their muster (was) seven thousand and five hundred. 23. And the sons of Gedson shall pitch (their tents) behind the tabernacle, against (the) sea. 24. And the ruler of (the) house of (the) lineage of the sept of Gedson, (was) Elisaph son of Dael.

25. And the charge of (the) sons of Gedson in the tabernacle of the testimony (shall be) the tabernacle and the covering (thereof), and the covering of the door of the tabernacle of the testimony, 26. And the hangings of the court, and the vail of the gate of the court which is by the tabernacle, and the remainder of all its works. 27. To Caath (belonged the) sept Amram, one, and (the) sept Issaar, one, and (the) sept Chebron, one, and (the) sept Oziel, one: these are the septs of Caath by number. 28. Every male from a month old and upwards, eight thousand and six hundred, keeping the charges of the sanctuary. 29. The septs of the sons of Caath shall pitch (their tents) on the flank of the tabernacle southward. 30. And the ruler of (the) house of (the) lineages of the septs of Caath, Elisaphan son of Oziel. 31. And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary where-with they minister, and the covering, and all their works. 32. And the ruler over the rulers of the Levites, (shall be) Eleazar the son of Aaron the priest, ordained to keep the charges of the sanctuary. 33. To Merari belonged the sept Moöli, and the sept Musi; these are the septs of Merari. 34. Their muster, by number, every male from a month old and upwards, six thousand and fifty. 35. And the ruler of (the) house of (the) lineage of the sept of Merari, Suriel son of Abichail: they shall pitch (their tents) on the flank of the tabernacle northward. 36. The inspection

of the charge of the sons of Merari (concerned) the capitals of the tabernacle, and its bars, and its pillars, and its bases, and all their vessels, and their works; 37. And the pillars of the court round about, and their bases, and their pins, and their cords. 38. They who pitch (their tents) in front of the tabernacle of the testimony on the east, (shall be) Moses and Aaron and his sons, keeping the charges of the sanctuary for the charges of the sons of Israel; and the stranger who toucheth shall die. 39. All the muster of the Levites whom Moses mustered, and Aaron, by reason of the voice of the Lord, according to their septs, every male from a month old and upwards, (were) two and twenty thousand. 40. And the Lord spake unto Moses, saying, Muster every firstborn male of the sons of Israel from a month old and upwards; and take ye the number by name. 41. And thou shalt take the Levites for me; I (am) the Lord; instead of all the firstborn of the sons of Israel, and the cattle of the Levites instead of all the firstborn among the cattle of the sons of Israel. 42. And Moses mustered, even as the Lord commanded, every firstborn among the sons of Israel, 43. And all the male firstborn, according to number by name from a month old and upwards, of their muster, were two and twenty thousand, and two hundred and seventy three. 44. And the Lord spake unto Moses, saying, 45. Take the Levites instead of all the firstborn of (the) sons of Israel, and the cattle of the Levites instead of their

cattle; and the Levites shall be mine: I (am) the Lord. 46. And (as) the ransoms of the two hundred and seventy-three, who (were) the overplus above the Levites of the firstborn of the sons of Israel, 47. Thou shalt even take five sicli a head; according to the holy didrachm thou shalt take, twenty oboli to the siclos. 48. And thou shalt give the money to Aaron and to his sons, (as) ransoms of those who were the overplus among them. 49. And Moses took the money, the ransoms of those who were the overplus, in addition to the redemption of the Levites. 50. The money belonging to the firstborn of the sons of Israel he took, a thousand three hundred and sixty-five sicli, according to the holy siclos. 51. And Moses gave the ransoms of those who were the overplus to Aaron and his sons, by reason of (the) voice of the Lord, even as the Lord appointed to Moses.

Omissions.

Verse 2. *The*, before "first-born."

Verse 21. The final ם and prefixed ה, distinguishing the sept from the proper name of its progenitor. "Libnites, Shimites, Gershonites," E. T. Similarly vv. 23, 24, 27, 30, 33. In ver. 24, they have *of the sept of Gedson*. Comp. vv. 30, 35, ch. iv. 24, 28, 37.

Verse 25. *And the tent*, before "the covering:" *thereof*, after it. So Vulg. אהל, preceding מועד in the beginning of the verse, signifies the tabernacle generally; but here, the covering of goats' hair, Exod. xxvi. 7, which was laid over the curtains of linen, and was in its turn covered by those of the rams and badger-skins, which, though two in number, are here spoken of collectively as מסכה, "the covering."

Verse 26. *And by the altar round about*, after "tabernacle."

Verse 36. *All*, before “that serveth thereto,” at the end.

Verse 37. *Their*, before “pins.” αὐτῶν, Al. MS., Compl.

Verse 38. *But*, at the beginning. So Vulg. Compl. has καί. *Even before the tabernacle—eastward*, after “the east.”

Verse 40. *Of their*, after “number.” Al. MS. has ἀριθμὸν αὐτῶν. See ver. 43. So Compl.

Verse 42. *Him*, after “commanded.” So Vulg. αὐτῷ, Al. MS. Compl.

Verse 47. The repetition of *five*, before “shekels:” “apiece,” E. T. So Vulg.

Insertions.

Verse 1. *The*, before “generations.” *That*, after “day,” supplied by E. T.

Verse 9. *The priests*, after “sons.”

Verse 10. *Over the tabernacle of the testimony*, after “sons.” *And all things that concern the altar, and (are) within the vail*, after “priesthood.” Not in Compl.

Verse 12. *Shall be their ransom*, before “and shall be mine.” The Sam. has פְּרוֹיָהֶם יְהִי. Comp. vv. 48, 49.

Verse 16. *And Aaron*, after *Moses*; and the plur. form of the verb. Al. MS. has ἡρίθμησεν, and Compl. ἐπεσκέψατο.

The Lord, before “had appointed:” *unto them*, after it. The Vulg. has “Dominus.” The Sam. צִוְהוּ.

Verse 27. *One*, after “Amram,” and the three following names. Probably they should be read in connexion with the word which precedes them; Ἀμράμεις, Ἰσσαάμεις, and the rest. See Breitingers Edition. An attempt to represent the final ‘ of the Heb. Comp. *Omissions*, ver. 21.

Verse 38. *Of the testimony*, after “tabernacle;” “foederis,” Vulg.

Verse 40. *Saying*, after “Moses.” So the Syr.

Notes.

Verse 3. *They made perfect*, כִּלָּא, “he consecrated,” i. e. Moses. The reading ἐτελείωσεν seems preferable. The Syr., however, and Sam. Vers. have it in the plural. The Vulg. adopts the passive.

Verse 4. *Together with*, μετά, על פני, “in the sight of,” E. T. The LXX. rightly translate it. Patrick. “coram eo,” “una cum eo,” Rosenm.

Verse 7. *Of the sons of Israel*, כל העדה, “the whole congregation.” The meaning is the same, and the expression occurs in ver. 8.

Verse 8. *According to all*, לעבר, “to do,” E. T., as ver. 7.

Verse 9. *To me*, לו, “to him,” E. T. given to Aaron for my service. Some MSS. and the Samar. have לי. Davidson. See ver. 12, and ch. viii. 16.

Verse 10. *Toucheth*, הקרב, “cometh nigh,” E. T., so near as to touch, for the purposes of ministration, “qui ad ministrandum accesserit,” Vulg. *Shall die*, ἀποθανείται, ימות, “shall be put to death,” E. T., “moriatur,” Vulg. Comp. ver. 38, and ch. xvii. 13. Jonath. has “shall die by fire from the presence of the Lord.” Even the Kohathites might not touch the holy things, ch. iv. 15.

Verse 23. *The sons of Gedson*, מִשְׁפַּחַת הַגֵּרְשׁוֹנִי, “the families of the Gershonites,” E. T., “Ili,” Vulg. See ver. 18, and comp. *Omissions*, ver. 21.

Verse 26. *The remainder*, τὰ κατάλοιπα, ל מיתריו, “the cords of it for,” E. T. Comp. ver. 37. יתר, meaning, to be over and above, suggested to them this interpretation, as in ch. iv. 26, τὰ περισσά.

Verse 31. *The covering*, κατακάλυμμα, המסך, “the hanging,” E. T. The Vulg. has “velum.” The vail is probably meant, in which the ark was wrapped, when, on occasion of their journeys, the tabernacle was taken down. See ch. iv. 5.

Verse 32. *Ordained to keep*, שְׁמֵרֵי, פקדת, “(and have) the oversight of them that keep,” E. T. The Syr. and Arab. have words tantamount to the rendering of the LXX. Comp. ch. iv. 16.

Verse 50. *The money, belonging to*, or arising out of the necessity of redeeming, the first-born, παρά. Comp. Lev. xxv. 33. “pro,” Vulg. See ver. 12.

Verse 51. *The ransoms of those who were the overplus*, from ver. 49, כֶּסֶף הַפְּדוּיִם, אֵת, “the money of them that were redeemed,” E. T., “eam,” Vulg., referring to “pecuniam eorum qui fuerant amplius,” in ver. 49.

CHAPTER IV.

1. AND the Lord spake unto Moses and Aaron, saying, 2. Take the sum of the sons of Caath out of the midst of (the) sons of Levi, according to their septs, according to (the) houses of their lineages, 3. From twenty and five years and upwards unto fifty years, every one who goeth in to minister, to do all the works in the tabernacle of the testimony. 4. And these (shall be) the works of the sons of Caath in the tabernacle of the testimony, (concerning the) holy of holies. 5. Even Aaron shall come in, and his sons, when the camp removeth, and they shall take down the veil that overshadoweth, and shall cover up in it the ark of the testimony. 6. And they shall put upon it a covering, a skin of a jacinth colour, and they shall lay upon it a garment wholly of blue above, and shall pass the bearers through the rings. 7. And upon the table that is set forth, upon it they shall lay a garment wholly of purple, and the dishes, and the censers, and the cups, and the pouring vessels wherewith (the priest) maketh libation; and the loaves that (are) for a continuance shall be upon it. 8. And they shall lay upon it a scarlet garment, and shall cover it with a covering of skin of a jacinth colour, and shall pass the bearers through it. 9. And they shall take a garment of a blue colour, and shall cover the candlestick that giveth light, and its lamps, and its tongs, and its vessels for drawing off (the oil), and

all the vessels of the oil, wherewith they minister.
10. And they shall put it, and all its appurtenances, into a cover of skin of a jacinth colour, and shall set it on bearers. 11. And upon the golden altar they shall put as a cover a garment of a jacinth colour, and shall cover it with a covering of skin of a jacinth colour, and shall pass its bearers through (the rings). 12. And they shall take all the vessels employed in ministration, with whatsoever they minister in the sanctuary, and put (them) into a garment of a jacinth colour, and cover them with a covering of skin of a jacinth colour, and set (them) upon bearers. 13. And he shall set the shovel on the altar, and shall put upon it as a covering a garment wholly of purple. 14. And they shall put upon it all the vessels, with whatsoever they minister thereon, and the firepans, and the flesh-hooks, and the basons, and the shovel, and all the vessels of the altar, and they shall lay upon it a covering of skin of a jacinth colour, and shall pass its bearers through (the rings): and they shall take a purple garment, and cover up the laver and its base, and shall insert it into a covering of skin of a jacinth colour, and shall put (it) upon bearers. 15. And Aaron and his sons shall finish covering the sanctuary, and all the holy vessels, when the camp removeth, and after these things shall the sons of Caath come in to bear, and shall not touch the holy things, that they die not: these things shall the sons of Caath bear in the tabernacle of the testimony. 16. Eleazar son of

Aaron the priest (shall be) superintendent of the oil of the light, and the incense of the composition, and the daily sacrifice, and the oil of the anointing (shall be his charge), and the superintendence of the whole tabernacle, and whatsoever things are in it, in the sanctuary, in all the works. 17. And the Lord spake unto Moses and Aaron, saying, 18. (Take heed that) ye destroy not the sept Caath of the tribe from among the midst of the Levites. 19. This do to them, and they shall live, and not die; as they enter into the holy of holies, let Aaron and his sons enter, and they shall appoint them each (man) according to his bearing; 20. And they shall not come in to see suddenly the holy things, and die. 21. And the Lord spake unto Moses, saying, 22. Take the sum of the sons of Gedson, these also according to (the) houses of their lineages, according to their septs; 23. To muster them from five and twenty years old and upwards unto fifty years old, every one who goeth in to minister, to do his works in the tabernacle of the testimony. 24. This (shall be) the ministration of the sept of Gedson, to minister and to bear. 25. It shall even bear the curtains of the tabernacle, and the tabernacle of the testimony, and its covering, and the covering of a jacinth colour that is over it above, and the covering of the door of the tabernacle of the testimony, 26. And the hangings of the court, as many as are by the tabernacle, and the things (which are) supernumerary, and all the vessels used in ministration, whatsoever they minister

withal, they shall have to do with. 27. According to the mouth of Aaron and of his sons shall be the ministration of the sons of Gedson, as concerns all their ministrations, and as concerns all their works; and thou shalt muster them by name, (as concerns) all the things to be borne by them. 28. This shall be the ministration of the sons of Gedson in the tabernacle of the testimony, and their charge, in (the) hand of Ithamar, the son of Aaron the priest. 29. The sons of Merari according to their septs, according to (the) houses of their lineages, muster ye them. 30. From five and twenty years old and upwards unto fifty years old muster ye them, every one who goeth in to minister, (to do) the works of the tabernacle of the testimony. 31. And these (shall be) the charges of the things borne by them, as concerns all their works in the tabernacle of the testimony, the capitals of the tabernacle, and the bars, and its pillars, and its bases, and the covering, and their bases, and their pillars, and the covering of the door of the tabernacle, 32. And the pillars of the court round about, and their bases, and the pillars of the vail of the gate of the court, and their bases, and their pins, and their cords, and all their vessels, and all their ministrations: by (their) names muster ye them, and all the vessels of the charge of the things borne by them. 33. This (shall be) the ministry of (the) sept of (the) sons of Merari in all their works in the tabernacle of the testimony, in (the) hand of Ithamar the son of Aaron the

priest. 34. And Moses mustered—and Aaron—and the rulers of Israel—the sons of Caath according to their septs, according to (the) houses of their lineages, 35. From five and twenty years old and upwards unto fifty years old, every one who goeth in to minister, and to do (the works) in the tabernacle of the testimony. 36. And their muster was, according to their septs, two thousand seven hundred and fifty. 37. This (was) the muster of (the) sept of Caath, every one who ministereth in the tabernacle of the testimony, even as Moses mustered them—and Aaron—by reason of the voice of the Lord, by the hand of Moses. 38. And (the) sons of Gedson were mustered according to their septs, according to (the) houses of their lineages, 39. From five and twenty years old and upwards unto fifty years old, every one that goeth in to minister and to do the works in the tabernacle of the testimony. 40. And their muster was, according to their septs, according to (the) houses of their lineages, two thousand six hundred and thirty. 41. This (was) the muster of (the) sept of (the) sons of Gedson, every one that ministereth in the tabernacle of the testimony, whom Moses mustered—and Aaron—by reason of (the) voice of the Lord, by (the) hand of Moses. 42. (The) sept also of (the) sons of Merari were mustered, according to their septs, according to (the) houses of their lineages, 43. From five and twenty years old and upwards unto fifty years old, every one that goeth in to minister unto the works of

the tabernacle of the testimony. 44. And their muster was, according to their septs, according to (the) houses of their lineages, three thousand and two hundred. 45. This (was) the muster of (the) sept of (the) sons of Merari, whom Moses mustered—and Aaron—by reason of (the) voice of the Lord, by (the) hand of Moses. 46. All who had been mustered, whom Moses mustered—and Aaron—and the rulers of Israel, (as) Levites, according to septs, and according to houses of their lineages, 47. From five and twenty years old and upwards unto fifty years old, every one that goeth in unto the work of the works, and the works that are borne in the tabernacle of the testimony: 48. Even they that were mustered were eight thousand five hundred (and) eighty. 49. By reason of (the) voice of the Lord he mustered them, by (the) hand of Moses, man by man, (appointing them) to their works, and to the things which they bear: and they were mustered, even as the Lord appointed to Moses.

Omissions.

Verse 6. *Thereof*, after “bearers.” So Vulg. Comp. vv. 8 and 11, where they have *the bearers through it*. Compl. and Al. MS. *αὐτῆς*.

Verse 7. *Shall put thereon*, before “the dishes.”

Verse 9. *Thereof*, after “vessels of the oil.” So Vulg. Al. MS., and Compl. have *αὐτῆς*. *Unto it*, at the end.

Verse 14. *Thereof*, after “vessels.” So Vulg. *αὐτοῦ*, Al. MS., Compl.

Verse 16. *And*, at the beginning: *the vessels thereof*, at the end, for which they have “in all the works.”

Verse 19. *But*, at the beginning. *Kaí*, Compl. *To his service and*, after “each (man).”

Verse 23. *The service*, נָזַף, after “to minister.” So Vulg. Comp. ch. viii. 24, 25.

Verse 26. *And the hangings of the door of the gate of the court*, after “of the court.” Compl. has it, excepting “of the gate.” *And by the altar round about*, after “tabernacle.” Compl. has “and by the altar.” *Of them*, after “supernumerary.” αὐτῶν, Compl., Al. MS. So Vulg. *So*, after “withal.”

Verse 27. *All*, after “shall be.”

Verse 28. *Of the families*, after “ministration.” See ver. 33.

Verse 30. *To do*, before “the works.” Compl. has it. Similarly ver. 47.

Verse 31. *Thereof*, after “the bars.” Compl. has it.

Verse 34. *And*, after “septs.” Similarly in ver. 38.

Verse 43. *In*, before “the tabernacle.” So Vulg.

Verse 46. *Their*, before “septs.” So Vulg. αὐτῶν, Al. MS., Compl.

Verse 48. *Of them*, after “mustered.”

Verse 49. *Of him*, after “they were mustered,” וְהָיָה.

Insertions.

Verse 3. *All the*, before “works.”

Verse 4. *And*, at the beginning.

Verse 5. *In*, after “come.” Enter into the tabernacle. Similarly ver. 15. Comp. vv. 19, 23, 30, in E. T.

Verse 6. *Upon it*, after “lay.” Similarly in ver. 7, after “set forth.”

Verse 14. *And*, or “even,” E. T. before “the fire-pans—the flesh-hooks—all the vessels.” *And they shall take a purple garment, and cover up the laver and its base, and shall insert it (them, Samar., Al. MS.) into a covering of skin of a jacinth colour, and shall put (it) upon bearers.* The Samar. has this. It is not in Compl.

Verse 23. *His*, before “works.”

Verse 25. *And*, before “its covering.”

Verse 26. *Of the testimony*, after “by the tabernacle.” Not in Compl.

Verse 31. *And the covering, and their bases, and their pillars, and the covering of the door of the tabernacle, at the end.* Incorrect; the hangings being under the care of the Gershonites, ch. iii. 24, 25, 26. The pillars and bases only a repetition of what had just gone before. Not in Compl.

Verse 32. *And the pillars of the vail of the gate of the court, and their bases, after "round about." Them, and all, after "muster ye."*

Verse 35. *And, after "to minister."* Similarly, ver. 39. לעבדה, "for the work," E. T.

Verse 39. *The works, after "to do."* So Al. MS. in ver. 35.

Verse 41. *By the hand of Moses, at the end, from ver. 37.* Jonath. has it.

Verse 44. *According to (the) houses of their lineages, after "septs."* See vv. 34, 38.

Notes.

Verse 3. *Twenty and five, יטלשים, "thirty," E. T.* They probably adapted the number here to that which is found in chapter viii. 24. In 1 Chron. xxiii. 24, "it is *twenty* years," and so here in MS. Al., *είκοσαετούς*. As the service of the tabernacle grew less laborious, younger men were admitted into it. *To minister, לצבא, "into the host," E. T.* A kind of militia sacra, Gesen., "ut stent et ministrent," Vulg. It is applied to the women who were gathered together at the tabernacle-door, Exod. xxxviii. 8.

Verse 6. Some ambiguity is caused owing to their rendering both תחית and תכלת by the same word, *ὑακίνθινον*. To avoid this, I translate it where it expresses the former, by "of a jacinth colour," and where the latter, by "blue." So the Vulg. "ianthinarum," and "hyacinthinum."

Verse 7. *That is set forth, τὴν προκειμένην, הפנים, "of shew-bread," E. T.* As the loaves were presented before God, Exod. xl. 23, so likewise the table on which they stood: "mensam propositionis," Vulg. So the Arab. *Censers, θύσκας, כפס, "spoons," E. T., "thuribula," Vulg., or, perhaps, "mortariola."* Comp. ch. vii. 14, which shews the use to which they were put. *Cups, κυάθους, "cyathos," Vulg., כנקית, "bowls," E. T., but in Jerem. lii. 19, "cups." The pouring vessels, wherewith (the priest) maketh libation,*

τὰ σπονδεῖα ἐν οἷς σπένδει, אֵת קִשּׁוֹת הַנֶּסֶךְ, “covers to cover withal,” E. T., “to pour out withal,” E. M., “crateras ad liba fundenda,” Vulg., “vasa olei aspersionis,” Arab., “cyathos libationis,” Jonath., “cups in which drink-offerings are to be offered,” Boothroyd. See Parkh. on קִשָּׁה. E. T. derives נֶסֶךְ from נָסַךְ, “tego.” Luther has “kannen, aus und ein zu giessen.” Comp. Exod. xxv. 29.

Verse 10. *On bearers*, עַל הַמוֹט, “upon a bar,” E. T., rather, a bier, Patr. consisting of several bars, or planks, placed side by side, Gesen. Comp. ch. xiii. 24, where it is used for carrying the cluster of grapes. In 1 Chr. xv. 15, it occurs in the plur. מֹטוֹת: and it is possible that this may have been their reading here. The Vulg. has “inducunt vectes,” as in ver. 6.

Verse 13. *The shovel*. See Exod. xxvii. 3.

Verse 16. *Superintendent*, ἐπίσκοπος, פִּקְדָן, “to the office,” E. T. Comp. ch. iii. 32, “super quos erit,” Vulg.

Verse 20. *Suddenly*, ἐξάπινα, כִּבְלֵעַ, “when—are covered,” E. T. See the Note on Levit. xxi. 4, and Ad. Clarke’s on this verse. Michaelis ap. Parkh. and Gesen. with reference to Job vii. 19, think it may mean “for one moment.” The idea of “covering” is only to be found in this place. It is just possible that they may have read בַּפֶּתַע as in chap. vi. 9.

Verse 26. *Supernumerary*, περισσά, מִיתָרֵי, “cords,” E. T. Comp. ch. iii. 26, 37, in the latter of which verses, and in ver. 32 of this chapter they translate it correctly.

Verse 27. *By name*, בַּשְּׁמוֹת for בַּמִּשְׁמְרוֹת, “in charge,” E. T. Al. MS. and Compl. have ὀνομάτων. See ver. 32. “singuli,” Vulg.

Verse 34. *Israel*, הָעֵדָה, “the congregation,” E. T. See ver. 46.

Verse 49. *He mustered them*. See vv. 45, 46, פָּקַד אֹתָם, “they were numbered,” E. T., “recensuit eos Moyses,” Vulg., omitting “by the hand of Moses,” which follows, and creates the difficulty. Compl. has ἐπεσκέψατο Μωυσῆς αὐτούς.

CHAPTER V.

1. AND the Lord spake unto Moses, saying, 2. Appoint unto the sons of Israel, and let them send forth out of the camp every leper, and every one

having a seminal issue, and every one who is unclean because of a life (lost). 3. From male to female send ye forth without the camp, and they shall not pollute their camps, among whom I dwell. 4. And the sons of Israel did so, and sent them forth without the camp; even as the Lord had spoken to Moses, so did the sons of Israel. 5. And the Lord spake unto Moses, saying, 6. Speak to the sons of Israel, saying, What man or woman soever shall commit (any) of all the sins that (are) common to man, and having neglected shall neglect (any commandment) and shall offend, that soul — 7.—Shall declare the sin which he hath committed, and shall recompense (for) the offence: the principal, and the fifth part thereof he shall add to it, and shall recompense him whom he hath offended. 8. But if the man have no relative, so as to restore to him the damages for offence (done) unto him, the damages for offence which (in that case) are paid to the Lord, shall be the priest's, besides the ram of the propitiation, whereby he shall make propitiation with it for him. 9. And every firstfruit, as concerns all the things sanctified by (the) sons of Israel, whatsoever they offer to the Lord, to the priest, shall be his. 10. And each man's sanctified things shall be his, and what man soever shall give to the priest, (the gift) shall be his. 11. And the Lord spake unto Moses, saying, 12. Speak thou to the sons of Israel, and thou shalt say unto them, When the wife of a man, of (any) man, shall transgress, and

having disregarded shall neglect him, 13. And any one shall lie with her carnally, and it shall be hidden from the eyes of her husband, and be concealed, so that she be polluted, and there was no witness with her, and she be not taken, 14. And there come upon him a spirit of jealousy, and he be jealous of his wife, whereas she is polluted, or there come upon him a spirit of jealousy, and he be jealous of his wife, but she be not polluted; 15. The man shall even bring his wife unto the priest, and offer the gift for her, the tenth of the æphi, barley-meal: he shall not pour oil upon it, neither shall he put frankincense upon it: for it is a sacrifice of jealousy, a sacrifice of memorial, bringing sin to remembrance. 16. And the priest shall bring her, and set her before the Lord. 17. And the priest shall take pure living water in an earthen vessel, and of the earth that is upon the floor of the tabernacle of the testimony; and the priest having taken (of it), shall cast (it) into the water. 18. And the priest shall set the woman before the Lord, and shall uncover the head of the woman, and shall put on her hands the sacrifice of the memorial, the sacrifice of jealousy: but in the hand of the priest shall be the water of this probation attended with a curse. 19. And the priest shall adjure her, and shall say to the woman, If no one hath lain with thee, if thou hast not transgressed (so as) to become polluted, (being) under thine own husband, be thou unharmed by the water of this probation

attended with a curse. 20. But if thou hast transgressed, being subject to a husband, or art polluted, and any one hath lain with thee beside thy husband: 21. And the priest shall adjure the woman by the oaths of this cursing, and the priest shall say to the woman, May the Lord make thee under a curse and under an oath in the midst of thy people, by the Lord making thy thigh (to be) fallen away, and thy belly inflamed. 22. And this water attended with a curse shall enter into thy belly to inflame (thy) womb, and (to cause that) thy thigh may fall away. And the woman shall say, (So) be it, (so) be it. 23. And the priest shall write these cursings in a book, and shall rub them out into the water of the probation that (is) attended with a curse. 24. And he shall cause the woman to drink the water of the probation attended with a curse, and the water attended with a curse of the probation shall enter into her. 25. And the priest shall take out of the hand of the woman the sacrifice of jealousy, and shall set the sacrifice on before the Lord, and shall bring it unto the altar. 26. And the priest shall take in his hands of the sacrifice the memorial thereof, and shall offer it up, on the altar, and afterwards shall cause the woman to drink the water. 27. And it shall be, if she hath been polluted, and hath privily escaped the detection of her husband, the water of the probation, which (is) attended with a curse, shall even enter into her, and she shall be inflamed (as to her) belly, and her thigh shall fall away, and the

woman shall be for a cursing to her people. 28. But if the woman be not polluted, and be pure, she shall even be unharmed, and shall produce a seed. 29. This is the law of jealousy, at whatsoever (time) a woman shall transgress, being subject to a husband, and shall be polluted. 30. Or any man whatever on whom a spirit of jealousy shall come, and he shall be jealous of his wife, he shall even set his wife before the Lord, and the priest shall perform to her all this law: 31. And the man shall be guiltless of sin, and that woman shall take (upon herself) her sin.

Omissions.

Verse 3. *Shall ye put them*, תִּשְׁלַחֻם, after "camp." So Vulg., Syr., Arab.

Verse 6. *Against the Lord*, before "and shall offend." See *Notes*.

Verse 7. *His*, before "offence." *Thereof*, after "principal," "ipsum caput," Vulg. *Then*, at the beginning.

Verse 15. *Her*, before "gift." So Vulg.

Verse 27. *And when he hath made her to drink the water*, at the beginning. *Among*, בִּקְרֶב, before "her people," ἐν, Al. MS., Compl. The Vulg. has "et in exemplum omni populo."

Insertions.

Verse 6. *Saying*, after "Israel." So the Samar.

Verse 8. *Unto him*, after "offence (done)." Referring to "the man" mentioned above. Theodoret explains the law to be, that if the injured man died before the wrong-doer became sensible of his fault, the latter should make reparation to the nearest of kin to the deceased. Not in Compl. *Shall be*, after "the Lord."

Verse 9. *To the Lord*, after "offer." See ch. iii. 9.

Verso 13. *There was*, before “no witness,” “argui potest.” Vulg.

Verso 17. *Living*, before “water.” Comp. Gen. xxi. 19, xxvi. 19; ch. xix. 17. *Of the testimony*, after “tabernacle.”

Verso 21. *This*, before “cursing.” See ver. 23. “His maledictionibus,” Vulg. Comp. ver. 18.

Verso 22. *Thy*, before “thigh.” Supplied by E. T.

Verso 26. *It*, after “offer.” Supplied by E. T.

Notes.

Verso 6. *Neglect (any commandment)*. I supply this from their translation of Lev. vi. 2. As, however, they have here omitted “against the Lord,” it may be a question whether “any one” should not rather be supplied; the tenor of the following verses leading to the idea of offences against some person. Comp. ver. 12, where it denotes that contempt on the part of the wife towards her husband, which produces the sin of unfaithfulness. The Vulg. has “per negligentiam transgressi sint mandatum Domini.” See also, Lev. xxvi. 40.

Verso 7. Ἐξαγορεύσει. The Arab. has the verb in the singular. It may be connected with ἡ ψυχὴ ἐκείνη.

Verso 9. *First-fruit*, תְּרוּמָה, “offering,” E. T., “heave-offering,” E. M. Comp. Exod. xxv. 2; ch. xviii. 8, “primitiæ.” Vulg.

Verso 13. *With her*, μετ’ αὐτῆς. בָּהּ, “against her,” E. T. Κατά, Al. MS., Compl. The actual presence of the witness is implied in μετά.

Verso 17. *Pure*, קְרִיִּים, “holy,” E. T. Onk. has “of the laver.” See Exod. xl. 11.

Verso 18. *This probation attended with a curse*, τοῦ ἐλεγμοῦ τοῦ ἐπικαταρωμένου τούτου, הַמֵּרִים הַמֵּאֲרָרִים, “bitter—that causeth the curse,” E. T. Al. MS. has τὸ ἐπικ. τοῦτο. So Compl. Comp. ver. 22. The water itself and its peculiar mode of application were combined to produce the effect. See ver. 24. The Syr. here and in ver. 22, has “scrutatrices.” The Sam. Vers. “probationis, declaratrices?” Schl. quotes πότον ἐλέγχου, from Philo. *de Spec. Leg.* p. 678, and thinks they derived מְרִים from מְרָה, which in Arabic is “litigare, contendere.”

Verso 19. *Under*, ἐπὶ, הַחֹת, “instead of,” E. T. Comp. ver. 20, where they have ὑπανδρος οὖσα, Prov. vi. 24, Rom. vii. 2. If

the husband died in the interval, the woman was not required to undergo the trial. Selden. Ux. Heb. III. 14, ap. Patr.

Verse 21. *Πεπρησμένην*. *Swollen* with inflammation. See Acts xxviii. 6, and Gilb. Wakefield, *S. Critica*, sect. 114.

Verse 25. *Bring it unto*, *προσολοσει* *πρός*, *הקריבה־אל*, “offer upon,” E. T. Al. MS. has *ἐπί*. So Compl. See ver. 26.

Verse 27. *Privily escaped the detection of*, *λήθη λάθη*, *תמעל* *במעל*, “done trespass against,” E. T. Gesenius infers from *מעיל*, that the primary meaning of *מעל* is to cover, and thence “to act under cover, deceitfully.” So *בגד*, subst. *a garment*, and *בגד*, verb, *to be treacherous*. Comp. Lev. v. 15. 1 Pet. ii. 16.

CHAPTER VI.

1. AND the Lord spake unto Moses, saying,
 2. Speak thou to the sons of Israel, and thou shalt say unto them, Whatever man or woman shall greatly vow a vow to purify themselves (in) purity to the Lord,
 3. From wine and strong drink he shall be purified, and vinegar from wine and vinegar from strong drink he shall not drink, and whatever is made of grapes he shall not drink, and fresh grapes and raisins he shall not eat,
 4. All the days of his vow: of all things that come from (the) vine, wine, from (the) fragments of the crushed grapes unto a grape-stone, he shall not eat,
 5. All the days of the purification: a razor shall not come upon his head, until the days be fulfilled, as many as he vowed to the Lord: he shall be holy, nourishing (his) locks, (the) hair of (his) head,
 6. All the days of his vow: because of any life that is ended he shall not go in (to the chamber of death);
 7. Because of father and mother, because of brother and because of sister, he shall not be polluted because

of them when they are dead ; for the vow of his God (is) upon him, upon his head. 8. All the days of his vow he shall be holy to the Lord. 9. But when any one shall die by him suddenly, the head of his vow shall be immediately polluted, and he shall have his head shaved on whatever day he is cleansed ; on the seventh day he shall be shaved. 10. And on the eighth day he shall bring two turtle-doves, or two young pigeons, unto the priest, to the door of the tabernacle of the testimony. 11. And the priest shall make (ready) one (as an offering) for sin, and one as a whole burnt offering ; and the priest shall make atonement in his behalf for that which he hath sinned concerning the life (that is ended) : and he shall sanctify his head in that day, 12. In which he hath been sanctified to the Lord, (for) the days of the vow : and he shall bring a he-lamb of a year old as (an offering for) offence : and the former days shall not be reckoned, for the head of his vow was polluted. 13. And this is the law of him that hath vowed ; on whatever day he shall have fulfilled (the) days of his vow, he shall himself bring (his offering) before the doors of the tabernacle of the testimony. 14. And he shall bring his gift to the Lord, one yearling he-lamb without blemish for a whole burnt offering, and one yearling ewe-lamb without blemish for a sin (offering), and one ram without blemish for a salvation (offering), 15. And a basket of unleavened bread, loaves of fine flour made up with oil, and unleavened wafers anointed with oil, and

their sacrifice, and their libation. 16. And the priest shall offer (them) before the Lord, and shall make (ready) his (offering) for sin, and his whole burnt offering. 17. And he shall make (ready) the ram (for) a sacrifice of salvation, to the Lord, by the basket of the unleavened bread: and the priest shall make (ready) his sacrifice, and his libation. 18. And he that hath vowed shall shave before the doors of the tabernacle of the testimony the head of his vow, and shall put the hairs upon the fire, which is under the sacrifice of the salvation (offering). 19. And the priest shall take the boiled shoulder from the ram, and one unleavened loaf from the basket, and one unleavened wafer, and shall put (them) upon the hands of him that hath vowed, after that he hath shaven (his head to complete) his vow; 20. And the priest shall offer them (as) a setting on before the Lord: it shall be holy for the priest in addition to the breast of the setting on, and in addition to the shoulder of the setting apart: and afterwards he that hath vowed shall drink wine. 21. This (is) the law of him that hath vowed, whosoever shall have vowed to the Lord his gift to the Lord concerning the vow, besides whatsoever his hand shall find, according to (the) power of his vow, which he shall have vowed, according to (the) law of purity. 22. And the Lord spake unto Moses, saying, 23. Speak thou to Aaron and his sons, saying, Thus shall ye bless the sons of Israel, saying to them, 24. The Lord bless thee,

and keep thee. 25. The Lord make his countenance to shine upon thee, and shew thee mercy. 26. The Lord lift up his countenance upon thee, and give thee peace. 27. And they shall put my name upon the sons of Israel, and I the Lord will bless them.

Omissions.

Verse 4. *Even*, ו, after "crushed grapes."

Verse 5. *Of the vow*, before "of the purification:" and *his*, for "the." Al. MS. and Compl. have εὐχῆς, and αὐτοῦ. "Omni tempore separationis suæ," Vulg. Similarly ver. 6. *His*, before "head," at the end. Compl. has it.

Verse 7. *His*, before "father, mother, brother, sister." So Vulg.

Verse 9. *Very*, before "suddenly," מִתְּ. Al. MS. has θανάτῳ ἀποθάνῃ. So Compl. *And*, before "he hath:" *it*, at the end. The Vulg. has "mortuus fuerit subito."

Verse 12. *His*, before "separation," or *vow*. Similarly ver. 21.

Verse 18. *Take and*, before "put." *Of the head of his separation*, after "hairs." The Vulg. has "ejus."

Verse 21. *So he must do*, before "according to the law." *His*, before "purity."

Insertions.

Verse 3. *And*, after "purified." Not in Compl.

Verse 6. *Any*, before "life." *In*, after "go," to the place where the dead body is lying; "ingredietur," Vulg.

Verse 7. *Upon him*, before "on his head." Comp. Mal. i. 14.

Verse 11. *The priest*, before "shall make atonement."

Verse 12. *The head of*, before "his vow was." Comp. ver. 18. The growth of hair being an evidence that he was under the vow.

Verse 18. *Is*, before "under," supplied by E. T. and Vulg.

Verse 21. *To the Lord*, before "his gift." The Syr. has it before, but not after those words.

Verse 27. *The Lord*, before "will bless."

Notes.

Verse 2. *Greatly* vow, יפלא לנדר, "separate themselves to vow," E. T., הפליא, "mirifice ago," Schl. "In a peculiar kind of

sanctimony." So Philo, who calls this *μεγάλη εὐχή*, *the great vow*; because he that makes it, devotes not his corn, or beasts, &c., but his own self to God; *κτημάτων γὰρ τὸ μέγιστον αὐτὸς τίς ἐστὶν αὐτῷ*, "for every man is to himself the greatest possession he hath," Patrick.

Verse 3. *Whatever is made*, *ὅσα κατεργάζεται*, *כל משרת*, "any liquor," E. T., "any preparation," Parkh., perhaps a sort of jelly, "quicquid de uva exprimitur," Vulg., "potum in quo maceratae sunt uvæ," Jonath., and so Patrick, and Gesenius. See ver. 4. *Fresh*, *πρόσφατον*, "recentes," Vulg., which would therefore be "moist," E. T., *לחים*, opposed to *יבשים*, "dry," *σταφίδα*, "raisins."

Verse 4. *Wine*, *οἶνον*, which perhaps should be *οἴνου*, dependent upon *ἀμπέλου*: the vine of wine, wine-producing, *גפן היין*. See E. M. and Jun. et Trem. *Fragments of the crushed grapes*, *στεμφύλων*, *חרצנים*, "kernels," E. T. Parkh. explains it as "the dregs or refuse of grapes, which have been mashed, or cut to bits, as it were by pressing." Onk. has *פרצינין*, from *פרץ*, "disrupt," so the Arab. and Syr. *עוצרא*: which, however, Onk. has for *זג*, which follows. *מגופנין מקלופין*. Jonath. "a vitibus decorticatis." *A grape-stone*, *γυγάπτου*, *זג*, "husk," E. T., "acinum," Vulg. Comp. Catull. *Carm.* 27. *גואין זגין*, "nucleos interiores," Jonath.

Verse 7. *The vow*, *εὐχή*, *נזר*, "the consecration," E. T. They may have read *נדר*, here, and in vv. 12, 13, but more probably considered the vow and its fulfilment as identical. Boothroyd translates it "the Nazarite token." Comp. vv. 2, 5, 6, and ch. xii. 15.

Verse 13. *He shall himself bring (his offering)*, *αὐτὸς προσοίσει*, *יביא אתו*, "he shall he brought," E. T., more probably *the priest* (see Patr.) *shall bring him*. See ver. 11, "adducet eum," Vulg. Boothroyd, after Jonathan, has "present himself," Jun. et Trem. "afferto istud," meaning, I suppose, the sacrifice mentioned in vv. 14—17." Luther, "so soll man ihn bringen." Qu. whether *αὐτός* should not be *αὐτόν*? Comp. ch. vii. 10.

Verse 21. *According to the power*, *κατὰ δύναμιν*, *כפי*. It occurs in Lev. xxv. 52, where they have simply *κατά*; and E. T. in both places, "according to." The purport (1 Cor. xiv. 11), potentiality, extent (as the Arab. "juxta mensuram spatii abstinentiæ ejus"), or comprehension, of his vow. So Vulg. "juxta quod mente devoverat." The Syr. has *מסת*, sufficiency, or, that which is of neces-

sity required; in which sense it uses the word for מִדֵּי, Exod. xxxvi. 5, and for ἀνταρκεία. 1 Tim. vi. 5. A certain δῶρον was indispensable; but he might give more if he thought proper. Comp. 2 Cor. ix. 7, 8. Onk. has כִּמְסַת in ch. vii. 5, where LXX. κατὰ only.

CHAPTER VII.

1. AND it came to pass on the day that Moses had made an end, so as to have set up the tabernacle, and had anointed it, and sanctified it, and all its vessels, and the altar, and all its vessels, and had anointed them, and sanctified them; 2. The twelve rulers of Israel also offered, rulers of (the) houses of their lineages: these (were) the rulers of tribes, these (were) they who assisted at the mustering. 3. And they brought their gift before the Lord, sixteen tilted wains, and twelve beeves: a wain from two rulers, and a steer from each: and they brought (them) before the tabernacle. 4. And the Lord spake unto Moses, saying. 5. Take (the gifts) from them, and they shall be for the works of the tabernacle of the testimony, done in ministration; and thou shalt give them to the Levites, to each according to his ministry. 6. And Moses having taken the wains and the beeves, gave them to the Levites. 7. And the two wains and the four beeves he gave to the sons of Gedson according to their ministrations. 8. And the four wains and the eight beeves he gave to the sons of Merari according to their ministrations, through Ithamar son of Aaron the priest: 9. And to the sons of Caath he

gave not, for they have the things used in the ministry of the holy (place): upon (their) shoulders they shall bear (them). 10. And the rulers offered for the dedication of the altar on the day that he anointed it, even the rulers offered their gifts before the altar. 11. And the Lord said unto Moses, One ruler each day, a ruler each day, they shall offer their gifts for the dedication of the altar. 12. And he that offered his gift on the first day, was Naasson son of Aminadab, ruler of the tribe of Juda. 13. And he offered his gift, one silver dish, its weight a hundred and thirty: one silver bason of seventy sicli according to the holy siclos: both full of fine flour made up with oil for a sacrifice: 14. One censer (of the weight) of ten pieces of gold, full of incense: 15. One steer from (the) beeves, one ram, one lamb of a year old, for a whole burnt offering: 16. And one he-kid from (the) goats, (as an offering) for sin: 17. And for a sacrifice of salvation, two heifers, five rams, five he-goats, five ewe-lambs of a year old: this (was) the gift of Naasson son of Aminadab. 18. On the second day offered Nathanael son of Sogar, the ruler of the tribe of Issachar. 19. And he offered his gift, one silver dish, its weight a hundred and thirty: one silver bason of seventy sicli according to the holy siclos: both full of fine flour made up with oil for a sacrifice: 20. One censer of (the weight) of ten pieces of gold, full of incense: 21. One steer from (the) beeves, one ram, one lamb of a year old for a whole burnt offering:

22. And one he-kid from (the) goats (as an offering) for sin: 23. And for a sacrifice of salvation two heifers, five rams, five he-goats, five ewe-lambs of a year old: this (was) the gift of Nathanael son of Sogar. 24. On the third day (offered the) ruler of the sons of Zabulon, Eliab son of Chælon. 25. His gift, one silver dish, its weight a hundred and thirty: one silver bason of seventy sicli according to the holy sielos: both full of fine flour made up with oil for a sacrifice: 26. One censer (of the weight) of ten pieces of gold, full of incense: 27. One steer from (the) beeves, one ram, one lamb of a year old for a whole burnt offering: 28. And one he-kid from (the) goats (as an offering) for sin: 29. And for a sacrifice of salvation two heifers, five rams, five he-goats, five ewe-lambs of a year old: this (was) the gift of Eliab son of Chælon. 30. On the fourth day (offered the) ruler of the sons of Reuben, Elisur son of Sediur. 31. His gift, one silver dish, its weight a hundred and thirty: one silver bason of seventy sicli according to the holy sielos: both full of fine flour made up with oil for a sacrifice: 32. One censer (of the weight) of ten pieces of gold, full of incense: 33. One steer from (the) beeves, one ram, one lamb of a year old for a whole burnt offering: 34. And one he-kid from (the) goats (as an offering) for sin: 35. And for a sacrifice of salvation two heifers, five rams, five he-goats, five ewe-lambs of a year old: this (was) the gift of Elisur son of Sediur. 36. On the fifth day (offered

the) ruler of the sons of Symeon, Salamiel son of Surisadai. 37. His gift, one silver dish, its weight a hundred and thirty: one silver bason of seventy sicli according to the holy siclos: both full of fine flour made up with oil for a sacrifice: 38. One censer (of the weight) of ten pieces of gold, full of incense: 39. One steer from (the) beeves, one ram, one lamb of a year old for a whole burnt offering: 40. And one he-kid from (the) goats (as an offering) for sin: 41. And for a sacrifice of salvation two heifers, five rams, five he-goats, five ewe-lambs of a year old: this (was) the gift of Salamiel son of Surisadai. 42. On the sixth day (offered the) ruler of the sons of Gad, Elisaph son of Raguel. 43. His gift, one silver dish, its weight a hundred and thirty: one silver bason of seventy sicli according to the holy siclos: both full of fine flour made up with oil for a sacrifice: 44. One censer (of the weight) of ten pieces of gold, full of incense: 45. One steer from (the) beeves, one ram, one lamb of a year old for a whole burnt offering: 46. And one he-kid from (the) goats (as an offering) for sin: 47. And for a sacrifice of salvation two heifers, five rams, five he-goats, five ewe-lambs of a year old: this (was) the gift of Elisaph son of Raguel. 48. On the seventh day (offered the) ruler of the sons of Ephraim, Elisama son of Emiud. 49. His gift, one silver dish, its weight a hundred and thirty: one silver bason of seventy sicli according to the holy siclos: both full of fine flour made up with oil for a

sacrifice: 50. One censer (of the weight) of ten pieces of gold, full of incense: 51. One steer from (the) beeves, one ram, one lamb of a year old for a whole burnt offering: 52. And one he-kid from (the) goats (as an offering) for sin: 53. And for a sacrifice of salvation two heifers, five rams, five he-goats, five ewe-lambs of a year old: this (was) the gift of Elisama son of Emiud. 54. On the eighth day (offered the) ruler of the sons of Manasse, Gamaliel son of Phadassur. 55. His gift, one silver dish, its weight a hundred and thirty: one silver bason of seventy sicli, according to the holy siclos: both full of fine flour made up with oil for a sacrifice: 56. One censer (of the weight) of ten pieces of gold, full of incense: 57. One steer from (the) beeves, one ram, one lamb of a year old for a whole burnt offering: 58. And one he-kid from (the) goats (as an offering) for sin: 59. And for a sacrifice of salvation two heifers, five rams, five he-goats, five ewe-lambs of a year old: this (was) the gift of Gamaliel son of Phadassur. 60. On the ninth day (offered the) ruler of the sons of Benjamin, Abidan son of Gadeoni. 61. His gift, one silver dish, its weight a hundred and thirty: one silver bason of seventy sicli according to the holy siclos: both full of fine flour made up with oil for a sacrifice: 62. One censer (of the weight) of ten pieces of gold, full of incense. 63. One steer from (the) beeves, one ram, one lamb of a year old for a whole burnt offering: 64. And one he-kid from (the) goats (as an offering) for

sin : 65. And for a sacrifice of salvation two heifers, five rams, five he-goats, five ewe-lambs of a year old : this (was) the gift of Abidan son of Gadeoni. 66. On the tenth day (offered the) ruler of the sons of Dan, Achiezer son of Amisadai. 67. His gift, one silver dish, its weight a hundred and thirty : one silver bason of seventy sicli, according to the holy siclos : both full of fine flour made up with oil for a sacrifice : 68. One censer (of the weight) of ten pieces of gold, full of incense : 69. One steer from (the) beeves, one ram, one lamb of a year old for a whole burnt offering : 70. And one he-kid from (the) goats (as an offering for sin : 71. And for a sacrifice of salvation two heifers, five rams, five he-goats, five ewe-lambs of a year old : this (was) the gift of Achiezer son of Amisadai. 72. On the eleventh day (offered the) ruler of the sons of Aser, Phagëel son of Echran. 73. His gift, one silver dish, its weight a hundred and thirty : one silver bason of seventy sicli according to the holy siclos : both full of fine flour made up with oil for a sacrifice : 74. One censer (of the weight) of ten pieces of gold, full of incense : 75. One steer from (the) beeves, one ram, one lamb of a year old for a whole burnt offering : 76. And one he-kid from (the) goats (as an offering) for sin : 77. And for a sacrifice of salvation two heifers, five rams, five he-goats, five ewe-lambs of a year old : this (was) the gift of Phagëel son of Echran. 78. On the twelfth day (offered the) ruler of the sons of Nephtali, Achire

son of Ænan. 79. His gift, one silver dish, its weight a hundred and thirty: one silver bason of seventy sicli according to the holy siclos: both full of fine flour made up with oil for a sacrifice. 80. One censer (of the weight) of ten pieces of gold, full of incense: 81. One steer from (the) beeves, one ram, one lamb of a year old for a whole burnt offering: 82. And one he-kid from (the) goats (as an offering) for sin: 83. And for a sacrifice of salvation two heifers, five rams, five he-goats, five ewe-lambs of a year old: this (was) the gift of Achire son of Ænan. 84. This (was) the dedication (offering) of the altar on the day that he anointed it, on the part of the rulers of the sons of Israel: twelve silver dishes, twelve silver basons, twelve golden censers: 85. The one dish (was of the weight) of a hundred and thirty sicli, and the one bason of seventy sicli: all the silver of the vessels (was) two thousand and four hundred sicli: sicli (estimated) by the holy siclos. 86. Twelve golden censers, full of incense: all the gold of the censers (was) a hundred and twenty pieces of gold. 87. All the beeves which (were) for the whole burnt offering, twelve steers; twelve rams, twelve lambs of a year old, and their sacrifices, and their libations, and twelve he-kids from (the) goats (as an offering) for sin. 88. All the beeves for a sacrifice of salvation, twenty-four heifers; sixty rams, sixty he-goats of a year old, sixty ewe-lambs of a year old without blemish: this was the dedicating of the altar, after

having filled his hands, and after having anointed him.
 89. When Moses entered into the tabernacle of the testimony to speak to him: and he heard the voice of the Lord speaking unto him from above the propitiatory, which is upon the ark of the testimony, between the two Cherubim: and he spake unto him.

Omissions.

Verse 3. *Of the*, ה, before "rulers." *Them*, after "they brought," at the end of the verse.

Verse 11. The repetition of εἷς, *one*, "singuli duces per singulos dies," Vulg., "each prince on his day," E. T.

Verse 13. *Of them*, after "both." So Vulg. Similarly vv. 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79.

Verse 72. The repetition of יום, *day*, after the phrase עשתי עשר, *eleventh*, and in ver. 78, after עשרים, *twelfth*.

Verse 85. *Of silver*, after "dish."

Verse 86. (*Weighing*) *ten (shekels) apiece*, after the shekel of the sanctuary, after "incense." Comp. vv. 13, 14. Al. MS. has ἡ θύσκη ἐν τῷ σίκλῳ τῶν ἁγίων. The weight might be thought sufficiently stated at the end of the verse. See *Insertions*.

Verse 88. *And*, at the beginning. So Vulg. Similarly ver. 89. Compl. in ver. 88, has καί, omitting πᾶσαι αἱ βόες.

Insertions.

Verse 2. *Twelve*, before "rulers of Israel." Not in Compl.

Verse 7. *And*, at the beginning. Not in Al. MS., or Compl.

Verse 12. *Ruler*, before "of the tribe." It occurs with the names of the other princes. See ch. x. 14.

Verse 13. *He offered*, before "his gift." Comp. ver. 12. E. T. has "his offering (was)." See ver. 19.

Verse 16. *And*, at the beginning. *From*, before "the goats." Similarly vv. 22, 28, 34, 40, 46, 52, 58, 64, 70, 76, 82, 87. The Vulg. has "que."

Verse 18. *The*, before "ruler," not in Compl. or Al. MS.; *of the tribe*, after it, "de tribu," Vulg. בית אבא לשבטא, Jonath.

Verse 19. *And*, at the beginning.

Verse 84. *Of the sons*, after “the rulers.” See ver. 24.

Verse 85. *Sicli*, after “thirty,” supplied by E. T. and Vulg., after “seventy,” supplied by Vulg. So Jonath. Twice, after “hundred.” Al. MS. and Compl. omit the second, and so Vulg.

Verse 86. *Pieces of gold*, χρυσοί, at the end. E. T. and Vulg. supply “shekels.” Comp. ver. 14.

Verse 87. *Which (were)*, before “for.” Not in Al. MS. or Compl. *And their libations*, σπονδαί, after “sacrifices.” So Vulg. “et libamenta eorum,” omitting “their sacrifices.” See Exod. xxix. 40, 41.

Verse 88. *For*, before “a sacrifice,” E. T. has it, and so Vulg. “in.” Comp. ver. 87. *Of a year old*, after “goats.” Not in Al. MS. or Compl. *Without blemish*, before “this was.” *After having filled his hands*, and, before “after having anointed him.” Referring, it would seem, rather to the priest than to the altar. This is the more remarkable, as in ver. 84 their translation is correct. Perhaps they meant to apply αὐτῷ, in ver. 89, to Aaron. See ch. viii. 2. It is not in Compl. which has αὐτό for αὐτόν. See ver. 10.

Verse 89. *Of the Lord*, after “voice.” Jon. has “of the Spirit.” Comp. Acts viii. 29, x. 19, Rev. ii. 7, xiv. 13, and see ch. viii. 1, 5.

Notes.

Verse 5. *For the works—done in ministration*, πρὸς τὰ ἔργα τὰ λειτουργικά, לעבר את עבדת, “to do the service,” E. T., “ut serviant in ministerio,” Vulg. Comp. ch. iv. 26, and ver. 9.

Verse 9. *They have*, עליהם, “belonging to them (was that),” E. T., “serviunt,” Vulg.

Verse 10. *He anointed it*. See ver. 1. המיטח אתו, “it was anointed,” E. T. See for a similar construction, ch. vi. 13, and *Insertions*, ver. 88.

Verse 14. *Censer*, כף. So Adam Clarke. “Incense-pot,” Boothroyd, “spoon,” E. T., “mortariolum,” Vulg., “acerra,” Jun. et Trem., “acerra thuris plena,” Horace, *Carm.* 3. 8. 2. So here, “full of incense.” Onk. has בויכא. Comp. Exod. xxv. 29.

Verse 84. *Dedication (offering)*, ἐγκαλισμός; as ἁμαρτία, for a sin-offering, &c., “oblata in dedicatione,” Vulg. So, perhaps, in vv. 10 and 88, where the word is ἐγκαίνωσις. Gesenius considers it as such in ver. 10, and Jun. et Trem. in vv. 84, 88. So Boothroyd.

CHAPTER VIII.

1. AND the Lord spake unto Moses, saying,
2. Speak thou to Aaron, and thou shalt say unto him, When thou shalt set on the lamps on (the one) side, the seven lamps shall give light in front of the candlestick. 3. And Aaron did so; on the one side in front of the candlestick he lit its lamps, as the Lord had appointed Moses. 4. And this (was) the fabric of the candlestick; solid, of gold, the shaft thereof and the lilies thereof wholly solid; according to the appearance, which the Lord shewed to Moses, so he made the candlestick. 5. And the Lord spake unto Moses, saying, 6. Take thou the Levites out of (the) midst of (the) sons of Israel, and thou shalt purify them. 7. And thus thou shalt perform for them their purification: thou shalt sprinkle about them water of purification: and a razor shall come over all their body, and they shall wash their garments, and shall be clean. 8. And they shall take one steer from (the) beeves, and a sacrifice of this, fine flour made up with oil: and thou shalt take a steer of a year old from (the) beeves (as an offering) for sin. 9. And thou shalt bring the Levites before the tabernacle of the testimony, and gather together all (the) assembly of (the) sons of Israel. 10. And thou shalt bring the Levites before the Lord, and the sons of Israel shall lay their hands upon the Levites. 11. And Aaron shall separate the Levites (as) a gift before the Lord on

the part of the sons of Israel: and they shall be so as to work the works of the Lord. 12. Then the Levites shall lay their hands upon the heads of the steers: and thou shalt make (ready) the one (as an offering) for sin, and the one for a whole burnt-offering to the Lord to make atonement for them. 13. And thou shalt set the Levites before the Lord and before Aaron, and before his sons, and shall give them (as) a gift before the Lord. 14. And thou shalt set apart the Levites out of (the) midst of (the) sons of Israel; and they shall be mine. 15. And afterwards the Levites shall come in to work the works of the tabernacle of the testimony: and thou shalt cleanse them, and give them before the Lord: 16. For given (as) a gift are these to me out of (the) midst of (the) sons of Israel: instead of those who open every womb, of all firstborn out of the sons of Israel, I have taken them to me. 17. For mine (is) every firstborn among (the) sons of Israel from men unto beast: on the day when I smote every firstborn in (the) land of Egypt, I sanctified them to me, 18. And I took the Levites instead of every firstborn among (the) sons of Israel. 19. And I gave the Levites (as) a gift given to Aaron and to his sons out of (the) midst of (the) sons of Israel, to work the works of the sons of Israel in the tabernacle of the testimony, and to make reconciliation for the sons of Israel: and there shall not be (any) among the sons of Israel coming nigh unto the sanctuary. 20. And Moses

A

did, and Aaron, and all the assembly of (the) sons of Israel, to the Levites, as the Lord had commanded Moses concerning the Levites, so did the sons of Israel to them. 21. And the Levites purified themselves, and washed (their) garments: and Aaron gave them as a gift before the Lord, and Aaron made reconciliation for them to purify them. 22. And afterwards the Levites went in to minister (at) their ministration in the tabernacle of the testimony before Aaron, and before his sons; as the Lord had appointed Moses concerning the Levites, so they did to them. 23. And the Lord spake unto Moses, saying, 24. This is it that (is) concerning the Levites: from five and twenty years and upwards they shall go in to work in the tabernacle of the testimony. 25. And from fifty years (old) he shall withdraw himself from the ministry, and shall work no longer. 26. And his brother shall minister in the tabernacle of the testimony; (it shall be his duty) to keep charges, but works he shall not work. Thus shalt thou do to the Levites in their charges.

Omissions.

Verse 4. *Unto*, עַד, before "the shaft," and before "the lilies."

Verse 9. *The*, הַהֵם, before "assembly."

Verse 12. *Their*, before "hands." αὐτῶν, Al. MS., Compl. *The Levites*, at the end. Substituting *them*, "eis," Vulg., Arab.

Verse 14. *The Levites*, before "shall be mine," "ut sint mei," Vulg., Arab.

Verse 15. (*For*) *an offering*, at the end. Compl. has δόματα.

Verse 19. *A plague*, נגף, *when the children of Israel*, before “come nigh.” Grabe reads πληγή, with an asterisk, προσεγγιζόντων, the Al. MS. having προσεγγίζων τῶν. His authority for the introduction of πληγή being the Compl. and two Laudian MSS. of the Arab. Compl. has ὅταν προσεγγίζωσι.

Verse 20. *All*, after “to the Levites.” So Vulg. See ver. 22.

Verse 21. *Their*, before “garments,” αὐτῶν. Al. MS., Compl.

Verse 24. *Warfare in the service*, צבא בעברת. See E. M. “ad militandum militiam,” Jun. et Trem., before “in the tabernacle.” Al. MS. has λειτουργίαν ἐν ἔργοις, “ut ministrent,” Vulg., λειτουργεῖν λειτουργίας, Compl. צבא לצבא may be represented by ἐνεργεῖν. See ver. 25. Symm. renders it by παρίστημι. Comp. 1 Sam. ii. 22, and see 1 Tim. i. 18.

Verse 25. *Waiting upon*, E. T., or *warfare of*, E. M. before “the service.” Comp. ver. 24. So Vulg.

Insertions.

Verse 2. *On (one) side*, ἐκ μέρους, after “the lamps.” On the south side of the tabernacle. “In Australi parte,” Vulg. See Exod. xxvi. 35, ver. 3.

Verse 3. *On the one side*, after “did so.” See ver. 2. Not in Compl.

Verse 4. *Wholly*, ὅλη, before “solid.” In ch. x. 2, E. T. has “of a whole piece,” for מְקִיטָה.

Verse 8. *One*, before “steer.” So the Syr.

Verse 12. *For*, before “a whole burnt-offering.” Supplied by E. T. and Vulg.

Verse 13. *Before the Lord, and*, after “the Levites.” Not in Compl. See ver. 11.

Verse 15. *The works*, after “to work.” See ver. 11. E. T. has “to do the service,” for לַעֲבֹד. Comp. ver. 19. *Before the Lord*, at the end. Not in Compl. See vv. 13, 21. The Syr. has מְרִיא קְדַם. The Vulg. “consecrabis eos in oblationem Domini.”

Verse 16. *Are*, before “these.” Supplied by E. T.

Verse 19. *(As) a gift*, before “given.” See ver. 16. E. T. renders נתנים so, for which they have δεδομένους. “tradidi dono,” Vulg. One or the other of these may be from some other Version. Compl. has ἀπόδομα ἀποδομένον.

Notes.

Verse 2. *Set on*, ἐπιτιθῆς, בהעלתך, “when thou lightest,” E. T., “posueris,” Vulg. Comp. Exod. xxv. 37. In ver. 3, they have ἐξήψε, *he lit*; where Vulg. “imposuit.” *In front of*, or, *along the face of*, before “the candlestick,” אל מול פני, “over against.” E. T. Comp. Exod. xxvi. 9, xxviii. 25. The Vulg. has “super.”

Verse 4. *Solid*, στερεά, מכשה, “beaten,” E. T., “ductili,” Vulg. Comp. Exod. xxv. 31, where they have τορευτήν, “worked (out of a mass of solid metal).” Boothroyd has “solid.” See, however, Gesen. ad voc. “continens,” Jun. et Trem.

Verse 7. *Shall come*, העבירו, “let them cause—to pass over,” E. M. Comp. Lev. xiv. 8.

Verse 8. *Of a year old*, שני, “another,” E. T., or a second, “alterum,” Vulg. They probably read שני בן שנה for שני בן.

Verse 11. *Shall separate—(as) a gift*, ἀφοριεῖ—ἀπόδομα. So the Syr. The Vulg. has “munus.” הניף-תנופה, “offer (for) an offering,” E. T., “wave for a wave-offering,” E. M. See Exod. xxix. 24, 26, xxxv. 22, vv. 13, 14. Comp. vv. 16, 19.

Verse 13. *Before the Lord*, at the end: ἔναντι Κυρίου, ליהוה, “unto the Lord,” E. T. Al. MS. has ἀπόδομα Κυρίῳ. Comp. ver. 11. Some MSS., the Targums, and Arab. Erp. have לפני. Davidson.

Verse 17. *Men*, באדם, “man,” E. T. Al. MS. has ἀνθρώπου: so Compl. The Vulg. “hominibus—jumentis.”

Verse 21. *Purified themselves*, ἡγγίσαντο, יתחטאו, “were purified,” E. T., “purificantes se,” Jun. et Tr., “entsündigten sich,” Luther. See E. T. ch. xix. 12, and comp. ἀπόλουνσαι τὰς ἀμαρτίας σου, Acts xxii. 16.

Verse 26. *His brother shall minister*, שרת את אחיו, “shall minister with their brethren,” E. T. The Arab. has “servient ei fratres ejus.” The Vulg. and Jun. et Trem. “he shall minister to his brethren,” “auf den dienst ihrer brüder warten,” Luther. Compl. has μετ’ ἀδελφῶν αὐτοῦ. (*It shall be his duty*) to keep, &c., “ut custodiant quæ sibi fuerint commendata,” Vulg. “Ita distinguendum est, et a quinquagenario recedet ab hac ministratione, et non operabitur ultra, et ministrabit frater ejus. Deinde redit ad illum quinquagenarium, de quo loquebatur, et de illo explicat cætera, dicens, in tabernaculo testimonii custodire custodias, opera autem non operabitur. Quod autem ait, custodire, subauditur, inciplat.” Augustine, Qu. 14, *super Numeros*.

CHAPTER IX.

1. AND the Lord spake unto Moses in the wilderness of Sinai, in the second year, after they had come out of (the) land of Egypt, in the first month, saying, 2. Speak thou, and let the sons of Israel keep the passover at its season, 3. On the fourteenth day of the first month at even thou shalt keep it at (its) times: according to its law, and according to its custom thou shalt keep it. 4. And Moses spake to the sons of Israel, to keep the passover, 5. On the fourteenth day of the month that beginneth (the year), in the wilderness of Sinai: even as the Lord appointed Moses, so did the sons of Israel. 6. And the men came, who were unclean by reason of a man's life (ended), and were not able to keep the passover on that day; and they drew near before Moses and Aaron on that day. 7. And those men said unto him, We (are) unclean by reason of a man's life (ended): shall we therefore fail to offer the gift to the Lord in its season in the midst of the sons of Israel? 8. And Moses said unto them, Stand here, and I will hear what the Lord will command concerning you. 9. And the Lord spake unto Moses, saying, 10. Speak to the sons of Israel, saying, A man, (any) man whatever who shall be unclean by reason of a man's life (ended), or in a journey afar off, (among) you, or among your generations, shall even keep the passover to the Lord. 11. In the second month,

on the fourteenth day: toward evening they shall keep it, with unleavened bread and bitter herbs they shall eat it. 12. They shall not leave of it unto the morning, and a bone they shall not break of it: according to the law of the passover they shall keep it. 13. And (the) man who shall be clean, and is not in a journey afar off, and shall fail to keep the passover, that soul shall be destroyed from among its people, because he hath not offered the gift to the Lord in its season: that man shall take (upon himself) his sin. 14. Moreover when a proselyte shall draw near unto you in your land, and will keep the passover to the Lord, according to the law of the passover, and according to its appointment he shall keep it: there shall be one law for you, both for the proselyte, and the native of the land. 15. And on the day that the tabernacle was set up, the cloud covered the tabernacle, the house of the testimony: and at even there was upon the tabernacle as it were an appearance of fire until morning. 16. Thus it was always: the cloud covered it by day, and an appearance of fire at night. 17. And when the cloud ascended from the tabernacle, even afterwards the sons of Israel removed: and in what place soever the cloud stood still, there the sons of Israel encamped. 18. By commandment of the Lord the sons of Israel shall encamp, and by commandment of the Lord they shall remove; all the days in which the cloud shadoweth over the tabernacle, the sons of Israel shall be encamped. 19. And

when the cloud shall prolong (its stay) over the tabernacle many days, the sons of Israel shall even keep the charge of God, and shall not remove. 20. And it shall be when the cloud formeth a covering (for) days (but few) in number over the tabernacle, by reason of the Lord's voice they shall encamp, and by commandment of the Lord they shall remove. 21. And it shall be, when the cloud shall be (there) from evening until morning, and the cloud shall ascend in the morning, they shall even remove, by day or by night. 22. (During the) days of a month, when the cloud aboundeth, shadowing over it, the sons of Israel shall be encamped, and shall not remove. 23. For by commandment of the Lord they shall remove: they kept the charge of the Lord by commandment of the Lord at the hand of Moses.

Omissions.

Verse 3. *His*, before "appointed season," E. T. Al. MS. has *καὶρὸν αὐτοῦ*. So Compl. *All*, before "its law," and before "its custom."

Verse 5. *And they kept the passover*, at the beginning. So the Syr. The Vulg. has "qui fecerunt," omitting "phase." *At even*, *בֵּין הָעֶרְבִים*, as in ver. 3, after "month." *All*, after "according to," E. T., for which they have *καθά*, *even as*.

Verse 6. *Before*, *ἐναντίον*, after "Moses and." So Vulg.

Verse 10. *Of*, *ל*, before "you." *ἡ ἐν*, Al. MS. Comp. ver. 13.

Verse 12. *All*, before "the law."

Verse 13. *The*, before "man." *Even*, *ו*, before "that soul."

Verse 14. *So*, *כֵּן*, before "he shall." *οὕτως*, Al. MS., Compl.

Verse 21. *Whether (it was)*, *וְ*, before "by day." *That the cloud was taken up, they journeyed*, at the end. *καὶ ἀναβῆ ἡ νεφέλη, ἀπαρῶσιν*, Al. MS.

Verse 22. *The threefold repetition of* או: "or (whether it were)," "or," "or," E. T. *The recurrence of* ימים, in a different sense, according to the pointing; the first meaning "two days," the second "a year," E. T. *Upon the tabernacle, after "tarried,"* E. T. *But when it was taken up they journeyed, at the end.* Al. MS. begins the verse with ἡμέρας, ἥ, and so Compl.

Verse 23. *At the commandment of the Lord they rested in the tents,* יחנו; at the beginning.

Insertions.

Verse 2. *Speak thou, at the beginning.* They thought something wanting to account for the ו, with which it commences.

Verse 6. *The, before "men."* As if they had been already spoken of.

Verse 8. *Here, after "stand."*

Verse 10. *A man's, before "life."* See vv. 6, 7.

Verse 13. *Afar off, after "journey."* See ver. 10.

Verse 14. *In your land, after "unto you."* *It, after "shall keep."* Not in Al. MS. See ver. 3.

Verse 16. *By day, after "covered it."* Supplied by E. T. and Vulg. So the Syr. and Ar., Davidson: and Jonathan.

Verse 18. *The sons of Israel, before "shall be encamped."*

Verse 23. *For, at the beginning.*

Notes.

Verse 3. *The first, הזה, "this,"* with reference to ver. 1, where "the first month" is mentioned.

Verse 15. *The house, אהל, "the tent."* Not a common expression. See, however, Gen. ix. 21, xxiv. 67, xxxi. 33, xxv. 27. Comp. בית, used frequently, with אלהים or יהוה, "for the tabernacle."

Verse 22. (*During the*) *days of a month, μηνὸς ἡμέρας.* The Italic Version, "mense diei," seems to have perplexed S. Augustine, who has, *Qu. 10, in Num.* "non dixit mense, ne ibi et noctes ejusdem mensis acciperentur: sed mense diei, id est, mense ex eâ parte quâ dies illi fuit, non ex eâ quâ nox." He thought it contemplated the possible case of their being ordered to travel every night for a month, and not at all by day.

Shadowing, שָׁרָץ, "remaining," E. T. The presence of the cloud denoted by the shadow which it cast. So in ver. 18. Comp. Matt. xvii. 5, Mark ix. 7, Luke ix. 34.

CHAPTER X.

1. AND the Lord spake unto Moses, saying,
2. Make to thyself two silver trumpets; hammered out shalt thou make them: and they shall be for thee to call the assembly, and (for) the camps to remove.
3. And thou shalt sound with them, and all the assembly shall be gathered together unto the door of the tabernacle of the testimony. 4. But if they shall sound with one, all the rulers, captains of Israel, shall draw near unto thee. 5. And ye shall sound a signal, and the camps that are encamped (on the) east shall remove: 6. And ye shall sound a second signal, and the camps that are encamped (on the) south shall remove: and ye shall sound a third signal, and the camps that are encamped facing the sea shall remove: and ye shall sound a fourth signal, and the camps that are encamped towards (the) north shall remove: with a signal they shall sound in their removal.
7. And when ye shall gather together the assembly, ye shall sound, and not with a signal. 8. And the sons of Aaron, the priests, shall sound with the trumpets: and it shall be to you a perpetual institute unto your generations. 9. Moreover when ye shall go out to war in your land against the adversaries who oppose you, ye shall also make a signal with the trumpets,

and ye shall be remembered before the Lord, and shall be saved from your enemies. 10. And in the days of your gladness, and in your feasts, and in your new moons, ye shall sound with the trumpets over the whole burnt offerings, and over the sacrifices of your salvation offerings: and it shall be to you a remembrance before your God: I (am) the Lord your God. 11. And it came to pass in the second year in the second month, (the) twentieth of the month, the cloud ascended from the tabernacle of the testimony. 12. And the sons of Israel removed with their carriages in the wilderness (called) Sinai: and the cloud stood still in the wilderness of Pharan. 13. And they first removed, by reason of the Lord's voice, in the hand of Moses. 14. And they removed, first, (the) array of (the) camp of (the) sons of Juda with their power: and over their power, Naasson son of Aminadab. 15. And over the power of (the) tribe of the sons of Issachar, Nathanael son of Sogar. 16. And over the power of (the) tribe of (the) sons of Zabulon, Eliab son of Chælon. 17. And the sons of Gedson, and the sons of Merari, the bearers of the tabernacle, shall take down the tabernacle, and shall remove. 18. And they removed (next, the) array of (the) camp of Ruben with their power: and over their power, Elisur son of Sediur. 19. And over the power of (the) tribe of (the) sons of Symeon, Salamiel son of Surisadai. 20. And over the power of (the) tribe of (the) sons of Gad, Elisaph the (son) of Raguel.

21. And the sons of Caath shall remove, bearing the holy things: and they shall set up the tabernacle until they come. 22. And they shall remove (next, the) array of (the) camp of Ephraim with their power: and over their power, Elisama son of Semiud. 23. And over the power of (the) tribe of (the) sons of Manasse, Gamaliel the (son) of Phadassur. 24. And over the power of (the) tribe of (the) sons of Benjamin, Abidan the (son) of Gadeoni. 25. And they shall remove (next, the) array of the camp of (the) sons of Dan, last of all the camps, with their power: and over their power, Achiezer the (son) of Amisadai. 26. And over the power of (the) tribe of (the) sons of Aser, Phageël son of Echran. 27. And over the power of (the) tribe of (the) sons of Nephthali, Achire son of Anan. 28. These (were) the armies of (the) sons of Israel; and they removed with their power. 29. And Moses said to Obab son of Raguel, the Madianite, the brother-in-law of Moses, We remove unto the place, (of) which the Lord said, This will I give you: come with us, and we will do thee good, for the Lord hath spoken good things concerning Israel. 30. And he said unto him, I will not go, but unto my land, and unto my family. 31. And he said, Forsake us not, forasmuch as thou hast been with us in the wilderness, and thou shalt be an elder among us. 32. And it shall be if thou go with us, it shall even be (with) whatsoever good things the Lord shall do us good, we will also do thee good. 33. And they

removed, away from the mount of the Lord, three days' journey: and the ark of the covenant of the Lord went in advance before them three days' journey, to search out for them a rest. 35. And it came to pass when the ark removed, Moses also said, Be thou aroused, O Lord, and let thine enemies be scattered, let all flee that hate thee. 36. And in the resting (thereof) he said, Return, O Lord, (to the) thousands, (the) ten thousands in Israel. 34. And the cloud was shadowing over them by day, in their removing out of the camp.

Omissions.

- Verse 3. *To thee*, after "together." Comp. ver. 4.
 Verse 4. *The thousands of*, before "Israel."
 Verse 9. *Your God*, after "the Lord." Compl. has it.
 Verse 10. *Your*, before "whole burnt-offerings." So Vulg.
For, before "a remembrance." Compl. has it.
 Verse 30. *I will depart*, at the end. Compl. has πορεύσομαι.
 Verse 31. *I pray thee*, ~~and~~, after "not." So Vulg.
 Verse 35. *And*, after "scattered." Compl. has it. *Before thee*, at the end. Comp. Ps. lxvii. (lxviii.) 1.

Insertions.

- Verse 4. *All*, before "the rulers."
 Verse 6. *And ye shall sound a third signal, and the camps that are encamped facing the sea shall remove; and ye shall sound a fourth signal, and the camps that are encamped towards the north shall remove*, after "south." The Vulg. has "et juxta hunc modum reliqui facient." See Adam Clarke's Note, who observes that none of the Versions have this addition except the Coptic. Boothroyd has admitted it into his text.
 Verse 17. *The*, before "bearers." Denoting so their usual office, rather than their actual occupation; which they make the

taking down of the tabernacle, preparatory to its removal. Not in Al. MS. or Compl.

Verse 34. *Shadowing*, before “over them.” See ch. ix. 18, 22.

Verso 35. *All*, before “flee.”

Notes.

Verse 9. *Oppose*, ἀνθεστηκότας, צָרַר, “oppress,” E. T., “distress by opposition,” “vex,” ch. xxxiii. 55. Comp. Lev. xviii. 18, ch. xxv. 17, Isai. xi. 13. “qui dimicant adversum vos,” Vulg.

Verse 10. See Exod. xl. 2, 15, Lev. xxiii. 24, Ps. lxxxi. 3, ch. xxviii. 11.

Verse 12. *Carriages*. See Exod. xl. 30. “Per turmas suas,” Vulg.

Verse 25. *With their power*, לְעִבְיָתָם, “throughout their hosts,” E. T. But the expression being the same as in vv. 14, 18, 22, should have been translated here, as there, “according to their armies.” “Per turmas suas,” Vulg. Bp. Horsley approves of “with.” Jun. et Trem. have “per exercitus suos.” See for the use of ל in the sense of “with,” Gen. xli. 26.

Verso 29. *Brother-in-law*, or, *connexion by marriage*, γαμβρῶ, חתן, “father-in-law,” E. T., that is, Raguel, not Hobab, to whom they apply it. “Cognato suo,” Vulg., “socero suo,” Jun. et Trem., as if Hobab was Jethro. See Boothroyd’s Tr. and note.

Verse 31. *Forasmuch as thou hast been with us*, οὗ ἐνεκεν ἡσθα μεθ’ ἡμῶν. Comp. ver. 32, כִּי עַל כֵּן יָדַעְתָּ חֲנֻנֵנוּ, “forasmuch as thou knowest how we are to encamp,” E. T. There does not seem any sufficient reason for their translating as they have, nor for their use of πρεσβύτης, which follows, to express לְעֵינִים, “instead of eyes.” A guide, indeed, Vulg. “ductor,” a leader, might become a person of considerable importance among them, and rank with their elders. They have, however, quite obscured the meaning of the passage. It might, perhaps, be translated (*continue in the office*) *on account of which*, &c.

Verse 34. *Was*, ἐγένετο. Not an insertion, though supplied by E. T., but a misreading, יהיה for יהוה, “the Lord,” which otherwise is omitted. Compl., however, has both.

CHAPTER XI.

1. AND the people was murmuring things evil before the Lord: and the Lord heard, and was wroth with indignation, and a fire from the Lord burned among them, and devoured a certain portion of the camp. 2. And the people cried out unto Moses; and Moses prayed unto the Lord, and the fire ceased. 3. And the name of that place was called, Combustion: because there burned among them (a fire) from the Lord. 4. And the mixt (multitude) that was among them lusted a lust: and the sons of Israel also, having sat down, wept, and said, Who will feed us (with) flesh? 5. We have remembered the fishes, which we ate in Egypt freely, and the cucumbers, and the melons, and the leeks, and the onions, and the garlick. 6. But now our soul (is) very dry, (unto) nothing but unto the manna (do) our eyes (look). 7. Now the manna is as coriander seed, and its appearance the appearance of crystal. 8. And the people went about (the wilderness), and collected, and ground it in the mill, and bruised (it) in the mortar, and boiled it in the kettle, and made it (into) cakes under the ashes: and its pleasantness was as it were the taste (which a) cake (made) with oil (has). 9. And when the dew came down upon the camp by night, the manna came down upon it. 10. And Moses heard them weeping in their classes, each at his door: and the Lord was wroth with indignation exceedingly; and it was evil in the sight of Moses. 11. And Moses said unto the

Lord, Wherefore hast thou evil entreated thy servant, and why have not I found favour in thy sight, so that thou layest upon me the pressure of this people? 12. Have I conceived all this people, or have I given them birth, that thou sayest to me, Take it in thy bosom, as a nursing-father might take up the sucking child, unto the land which thou hast sworn to their fathers? 13. Whence (is) there flesh for me to give to all this people? for they weep unto me, saying, Give us flesh that we may eat. 14. I shall not be able alone to bear this people, for this matter is more weighty to me (than my strength can endure). 15. But if thou doest thus to me, kill me with slaying, if I have found mercy with thee, that I may not see mine affliction. 16. And the Lord said unto Moses, Gather together to me seventy men of the elders of Israel, whom thou thyself knowest, that they are elders of the people, and their scribes: and thou shalt bring them unto the tabernacle of the testimony, and they shall stand there with thee. 17. And I will descend, and will speak there with thee, and will take of the spirit that (is) upon thee, and put (it) upon them, and they shall conjointly sustain with thee the pressure of the people, and thou shalt not bear them alone. 18. And to the people thou shalt say, Purify yourselves against to-morrow, and ye shall eat flesh; for ye have wept before the Lord, saying, Who will feed us (with) flesh? for it is good for us (to be) in Egypt: and the Lord shall give you to eat flesh, and ye shall eat flesh.

19. Ye shall not eat (it) one day, nor two, nor five days, nor ten days, nor twenty days, 20. Throughout a month of days ye shall eat (it) until it come forth out of your nostrils: and it shall be to you productive of bilious disease, because ye have disobeyed the Lord, who is among you, and have wept before him, saying, To what end (has it been) for us to have come forth out of Egypt? 21. And Moses said, Six hundred thousands of footmen (are) the people, amongst whom I am: and thou hast said, I will give them flesh to eat, and they shall eat (it) a month of days. 22. Shall sheep and oxen be slain for them, and will (that) suffice them? or shall all the fish of the sea be gathered together for them, and will (that) suffice them? 23. And the Lord said unto Moses, Will the hand of the Lord not suffice? now shalt thou know whether my word will come to pass upon thee or not. 24. And Moses went forth, and spake unto the people the words of the Lord: and he gathered together seventy men of the elders of the people, and placed them round about the tabernacle. 25. And the Lord descended in a cloud, and spake unto him: and he took of the spirit that was upon him, and put (it) upon the seventy men, the elders: but when (the) spirit rested upon them, they also prophesied, and they added no further. 26. And two men were left in the camp, (the) name of the one Eldad, and (the) name of the second Modad: and (the) spirit rested upon them: and these were of them that were

inscribed (in the list of elders), and they had not come unto the tabernacle; and they prophesied in the camp. 27. And the young man, having run to (him), told Moses: and he spake, saying, Eldad and Modad prophesy in the camp. 28. And Jesus the (son) of Naue, the attendant on Moses, the chosen (man), answering, said, Lord Moses, forbid them. 29. And Moses said to him, Art thou jealous for me? let any one also make all the Lord's people (to be) prophets, when the Lord shall bestow his spirit upon them. 30. And Moses departed unto the camp, he and the elders of Israel. 31. And there went out a wind from the Lord, and caused (a flight of) quails to migrate from the sea: and it dropped them upon the camp a day's journey on this side, and a day's journey on this side, round about the camp, as it were two cubits from the ground. 32. And the people having arisen the whole day, and the whole night, and the whole following day, were even gathering the (multitude of) quails: he who (gathered) little gathered ten measures: and they dried for themselves dryings round about the camp. 33. The flesh was still among their teeth, before it ceased (to be chewed). and the Lord was wroth with the people, and the Lord smote the people with a very great plague. 34. And the name of that place was called, "Sepulchres of lust:" for there they buried the people that lusted. 35. From "Sepulchres of lust" the people removed unto Asēroth: and the people was in Asēroth.

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Omissions.

Verse 1. *His*, before “anger,” implied in ἐθυμώθη.

Verse 3. *A fire*, before “from the Lord.” Al. MS. has it, and so Compl. Perhaps παρά should be πῦρ. See, however, ver. 1.

Verse 6. *At all*, after “nothing.”

Verse 7. *As*, before “the appearance.” So Vulg. ὥς, Al. MS.

Verse 10. *The people*, before “weeping,” for which they substitute “them.” See vv. 4, 13. *Tent*, before “door.” They had no other habitations.

Verse 11. *All*, before “this people.” So in two MSS., Davidson. Similarly in ver. 14.

Verse 15. *I pray thee*, נָא, after “kill me.”

Verse 19. *Days*, after “two.” The Vulg. omits it after all the numbers but the first.

Verse 25. *It came to pass*, before “when;” *the*, after it. τό, Al. MS. Similarly in ver. 26.

Verse 28. *Of*, before “the chosen,” בְּחָרִי, and “of him,” αὐτοῦ, Al. MS., Compl. after it; “(one) of his young men,” E. T. The Vulg. has “electus e pluribus.” “De discipulis ejus,” Arab. Comp. Matt. xx. 16. *My*, before “Lord.” Compl. has it.

Verse 31. *As it were*, twice; before “a day’s journey.” So Vulg. *And*, after “round about the camp.”

Verse 32. *That*, before “day.” Compl. has it.

Verse 33. *The wrath (of)*, before “the Lord;” ἐθυμώθη, however, may be considered as expressing both נָא and חָרָה. ב, before הָעָם, *the people*. Al. MS. has ἐν τῷ λαῷ.

Insertions.

Verse 1. *From*, after “a fire.” Similarly ver. 3. See ch. xvi. 35, Lev. x. 2.

Verse 5. *And*, before “the cucumbers.” The Vulg. inserts “in mentem nobis veniunt.”

Verse 8. *And*, at the beginning. Supplied by E. T. and Vulg. *The*, before “mill,” “mortar,” “kettle.” The vessel, or instrument, known by such and such a name.

Verse 10. *It was*, before “evil,” “visa est,” Vulg.

Verse 14. *This matter is*, before “more weighty.” E. T. supplies “it is.” Vulg. “est.”

Verse 16. *Thou thyself*, αὐτός σου, before “knowest,” “tu,” Vulg. *Are*, after “that they;” “to be,” E. T., “sint,” Vulg. Compl. omits ὅτι.

Verse 18. *It is*, before “good,” “it was,” supplied by E. T. and Vulg. *To eat*, after “give you.” *Flesh*, at the end: see the beginning of the verse, and comp. ver. 21. Compl. has neither.

Verse 20. *Ye shall eat (it)*, after “of days.” *Is*, before “among:” supplied by E. T. and Vulg.

Verse 21. *To eat*, after “flesh.” Comp. ver. 18. Not in Al. MS., or Compl.

Verse 26. *Were*, after “these,” supplied by E. T., “descripti fuerant,” Vulg.

Verse 27. *Saying*, after “spake.” Not in Compl.

Verse 33. *Was*, before “still,” supplied by E. T. and Vulg.

Verse 35. *The people*, before “was.”

Notes.

Verse 1. *Murmuring things evil*, γογγύζων πονηρά, רע כמתאננים. Comp. Lam. iii. 38. “When the people complained, it displeased the Lord,” E. T., “murmur populi, quasi dolentium præ labore,” Vulg.; to which Aug. Stenhus Eugubinus, ap. Hody, 3. 2. 13. prefers the meaning given by the LXX. So Onk. מסתקפין ביט, and the Arab. Jonath. has “improbi populi, meditantis malum.” *A certain portion*, or part: μέρος τι, בקצה “(them that were) in the uttermost parts,” E. T. Patrick, from Bochart, explains it “some in every part.” See his remarks on the whole verse. Boothroyd has “a part,” and to the same purpose Geddes, and Gesenius. μέρος, קצה, may, however, signify an edge, or border, and so be substantially the same as E. T. See 2 Kings vii. 5. “Extremam partem,” Vulg.

Verse 4. *Having sat down*, ישבו. Deriving it from ישב, as E. T. “again,” and E. M. “returned,” do from ישוב. Comp. Deut. i. 45, Josh. v. 2, 1 Sam. v. 11. “Sedens et flens,” Vulg.

Verse 6. *But unto the manna*, בלתי אל המן, “beside this manna, (before) our eyes,” E. T. Their translation, which is more literal, requires the verb “look” to be supplied. Comp. ch. xxvi. 1. So Vulg. “nihil aliud respiciunt oculi nostri nisi man.”

Verse 7. *Crystal*, κρυστάλλου, בדלח, “bdellium,” E. T. See Note on Gen. ii. 12, where they have ἀνθραξ, “carbuncle.” Schl.

takes it in this place to mean ice, which when beaten small would resemble the manna. It might have been seen by the Israelites in the Sinai range during the preceding winter. Comp. Job vi. 16. Boothroyd has "pearl." There is, I believe, Rabbinical authority in favour of crystal. See Buxtorf, *Hist. Mannæ*, p. 355. Ainsworth, *Annot. ad loc.*

Verse 8. *Boiled it in the kettle*, בשלו בפרור, "baked it in pans," E. T., in connexion with what follows, which, however, they interpret differently, as of "cakes under the ashes," "aschenkuchen," Luther. The Vulg. has "coquens in olla." Jun. et Tr. "in cacabo." Luther, "in töpfen." So the Targums. From Judg. vi. 19, it appears that פרור was a vessel calculated to hold broth. See also 1 Sam. ii. 14. Gesen. says that the verb פאר in Arabic signifies "to boil." Hence their erroneous way of rendering Joel ii. 6, Nah. ii. 10, where the Heb. is פארוור. *Pleasantness*, ἡδονή, טעם, "taste," E. T. "The Jewish Doctors commonly say it had all manner of pleasant savours, according to men's different palates; which conceit the author of the Book of Wisdom follows, ch. xvi. 20, 21," Patrick. This, however, is not so apparent in E. T. "able to content every man's delight," as in the Greek, πᾶσαν ἡδονὴν ἰσχύοντα. *A cake (made) with oil*, לשר השמן, "fresh oil," E. T., "panis oleati," Vulg., "oehlkuchen," Luther.

Verse 16. *Scribes*, שטרי, "officers," E. T. Comp. Exod. v. 6, Deut. xx. 5. The Sam. Ver. and Syr. have ספרוהי سطر Arabic, is "scripsit."

Verse 17. *Bear them*, תשא אתה, "that thou bear (it) not thyself," E. T. Perhaps αὐτούς should be αὐτός, ver. 16.

Verse 20. *Bilious disease*, or *cholera*, εἰς χολέραν, לזרא, "be loathsome," E. T., "vertatur in nauseam," Vulg. One MS. adds, by way of explanation, εἰς βλάβην ἐξ ἀδηφαγίας, Schl. Symm. has ἀπεψία, indigestion; and so the Syr.? Comp. Ecclus. xxxi. (xxxiv.) 20, xxxvii. 30, where the disease is ascribed to immoderate eating.

Verse 23. *Will—not suffice?* תקצר, "is—waxed short?" E. T., "invalida est?" Vulg. By *hand*, is here to be understood the power of supplying any imaginable quantity of food. Comp. Ps. cxlv. 16. The Syr. has כמליא, "supplebit." *Shall come to pass upon*, ἐπικαταλήψεται, יקר. The Italic had "comprehendit." Hence Ambrose, "præveniens omnium cogitationes, de quo ait Pater Deus,

jam videbis si comprehendit te Verbum meum, aut non." *De Cain et Abel.* i. 8, applying it to the Eternal Word.

Verse 25. *They added no further*, וְלֹא נִסְּפוּ, "did not cease," E. T. Patrick says that the sense of the LXX. is that of the Talmudists, particularly of Jarchi, and cites Theodoret ad loc. ὅτι οὐ προφητείας χάριν, ἀλλ' οἰκονομίας, αὐτοὺς προεβύλετο. So Jun. et Trem., and see Gesen. on פָּסַח. Boothroyd, after Houbigant and others, prefers וְלֹא נִסְּפוּ, "were not assembled," connecting it with the next verse. This is the Samar. reading. E. T. follows the Vulg. and Targ. Comp. Deut. v. 22.

Verse 29. *Art thou zealous for me?* לֹא אֶתְהַלָּל לְבַדִּי, "enviest thou for my sake?" E. T., "aemularis pro me?" Vulg. The reading of Al. MS. and Compl. σὺ μοι, seems preferable to ἐμέ of the Vat. See, however, Gal. iv. 17. *Make*, δώη. Comp. Eph. iv. 11, Deut. v. 29.

Verse 32. *Measures, or cors*, "coros," Vulg., כֶּרֶן, Syr. See Lev. xxvii. 16. חֲמֵרִים, "homers," E. T.

Verse 33. *Ceased (to be chewed)*, ἐκλείπειν, יָכַר, "before it was consumed," Gesen., "nec defecerat hujuscemodi cibus," Vulg. See Buxtorf. *Lex. on* פָּסַח, the word here used by Onkelos.

Verse 34. *Sepulchres of lust.* The Vulg., Syr., Arab., Onk., and Sam. V., all translate the Hebrew, and in this manner.

CHAPTER XII.

1. AND Mariam spake, and Aaron, against Moses, on account of the Æthiopian woman, whom Moses had taken (to wife): for he had taken (to wife) an Æthiopian woman. 2. And they said, Hath the Lord spoken to Moses alone? hath he not also spoken to us? and the Lord heard. 3. And the man Moses (was) very meek above all the men that are on the earth. 4. And the Lord said immediately unto Moses, and Aaron, and Mariam, Go forth you three unto the tabernacle of the testimony. 5. And the three went

forth unto the tabernacle of the testimony: and the Lord descended in a pillar of cloud, and stood at the door of the tabernacle of the testimony: and Aaron and Mariam were called, and they came out both (of them). 6. And he said unto them, Hear ye my words: if there be of you a prophet to the Lord, I will be made known to him in a vision, and I will speak to him in sleep. 7. Not so my servant Moses, he is faithful in all mine house. 8. Mouth to mouth will I speak to him, in sight, and not with dark expressions; and he hath seen the glory of the Lord: and wherefore have ye not been afraid to speak against my servant Moses? 9. And (the) wrath of the Lord's indignation (was) upon them, and he departed. 10. And the cloud withdrew from the tabernacle: and, behold, Mariam (was become) leprous as snow: and Aaron looked upon Mariam, and, behold, (she was) leprous. 11 And Aaron said unto Moses, I beseech thee, lord, that thou contribute not to lay sin upon us, forasmuch as we have been ignorant in that we have sinned. 12. Let her not be (in a state) as it were equivalent to death, as it were an abortion coming forth out of (its) mother's womb, and (subject to a disease which) eateth the half of her flesh. 13. And Moses cried unto the Lord, saying, O God, I beseech thee, heal her. 14. And the Lord said unto Moses, If her father spitting spat in her face, would she not be abashed seven days? let her be separated seven days without the camp, and afterwards she shall come in. 15. And

Mariam was separated without the camp seven days: and the people removed not, until Mariam was cleansed.

Omissions.

Verse 2. *Indeed*, 78, after "the Lord." So Vulg.

Verse 3. *The face of*, before "the earth." So Vulg.

Verse 4. The repetition of *unto*, before "Aaron," and before "Mariam." Vulg. omits it before "Mariam."

Verse 6. *Now*, 82, after "hear ye." So Vulg. Comp. vv. 11, 12, 13.

Verse 8. *Even*, 1, before "apparently." The Sam. has במראה, and so Onk., Vulg. The repetition of 2, "against," before "Moses." So E. T. and Vulg.

Verse 10. *Off*, after "from." So the Syr. and Arab.

Verse 11. *I beseech thee*, 82, before "that thou." Their δέομαι renders 1. "alas," E. T. It is possible that we should read νῦν ἐπιθῇ for συνεπιθῇ. Onk. has 72, "now." *And*, before "in that," "quod stulto commisimus," Vulg.

Verse 12. 82, after 88, at the beginning. So E. T. and Vulg., which inserts "hæc." Comp. vv. 6, 11, 13. *He*, before "cometh out:" for which they substitute *an abortion*, ἔκτρομα. So Vulg. *His*, or *its*, before "mother's." Compl. has αὐτοῦ.

Verse 13. 82, "now," E. T., after "heal her." So Vulg. Comp. vv. 6, 11, 12.

Insertions.

Verse 3. *That are*, τοὺς ὄντας. E. T. supplies "were:" "morabantur," Vulg.

Verse 5. *Unto the tabernacle of the testimony*, after "went forth." *Of the testimony*, after "door of the tabernacle." So the Syr.

Verse 6. *Unto them*, after "he said." So Vulg. *And*, after "vision:" "vel," Vulg.

Verse 12. *Equivalent to*, ἴσον, before "death." *An abortion*, before "coming forth." So Vulg. and Arab. See *Omissions*; and comp. Job iii. 16, Eccles. vi. 3, 1 Cor. xv. 8.

Verse 13. *Thee*, after "beseech." So E. T.

Notes.

Verse 2. *To us*, בני, “by us,” E. T. ב, though probably meaning “by” here, may also mean “to,” as in vv. 6, 8. The Vulg. has “nobis:” but “per Moysem” for במשה. See 1 Sam. xvi. 3, Judg. vi. 35, Hos. xii. 6, as places where ב seems equivalent to ל. Onk. has עמנא, “with us.”

Verse 8. *In sight*, ἐν εἶδει, ומראה, “even apparently,” E. T. See *Omissions*; and comp. 2 Cor. v. 7, 1 Cor. xiii. 12. *He hath seen the glory*, תמכת יביט, “the similitude—he shall behold,” E. T. The Vulg. has “Dominum videt.” Comp. Exod. iii. 6, xxxiii. 18, 20, 23, xxxiv. 6, Ps. xvi. (xvii.) 15. Onk. has ברמות יקרא די. Ezek. i. 28. The Syr. וישבחה דמריא חנא. Comp. Heb. i. 3.

Verse 14. *She shall come in*, תאסף, “let her be received in again,” E. T., תעול, “intrabit,” Syr.

Verse 15. *Was cleansed*, האסף, the same verb as in ver. 14, “was brought in again,” E. T. Here the necessary preliminary to reception is put for the reception itself. So Jonath. דאתסית. Comp. ch. vi. 6, where the coming in to the place in which the dead body lay, is spoken of as tantamount to pollution.

CHAPTER XIII.

1. AND afterwards the people removed from Asēroth, and they encamped in the wilderness of Pharan. 2. And the Lord spake unto Moses, saying, 3. Send for thyself men, and let them explore the land of the Chananæans, which I give to the sons of Israel for a possession: one man to a tribe, according to the septs of their lineages thou shalt send them, every (one) a ruler from among them. 4. And Moses sent them out from the wilderness of Pharan by reason of (the) voice of the Lord: all these men (were) rulers of the children of Israel. 5. And these (were)

their names: of the tribe of Ruben, Samuel son of Zachur. 6. Of the tribe of Symeon, Saphat son of Suri. 7. Of the tribe of Juda, Chaleb son of Jephonne. 8. Of the tribe of Issachar, Ilaal son of Joseph. 9. Of the tribe of Ephraim, Ause son of Naue. 10. Of the tribe of Benjamin, Phalti son of Raphu. 11. Of the tribe of Zabulon, Gudiel son of Sudi. 12. Of the tribe of Joseph of the sons of Manasse, Gaddi son of Susi. 13. Of the tribe of Dan, Amiel son of Gamali. 14. Of the tribe of Aser, Sathur son of Michael. 15. Of the tribe of Nephthali, Nabi son of Sabi. 16. Of the tribe of Gad, Gudiel son of Macchi. 17. These (were) the names of the men, whom Moses sent to explore the land; and Moses named Ause son of Naue, Jesus. 18. And Moses sent them to explore the land of Chanaan, and said unto them, Go ye up by this (way) by the wilderness, and ye shall go up into the mountain, 19. And shall see the land what it is, and the people that is residing upon it, whether it is strong or weak, whether they are few or many: 20. And what the land (is), into which (having entered), these (men) reside thereon, whether it is good or bad: and what (are) the cities, wherein these (men) dwell, whether in walled or in unwalled (cities). 21. And what the land (is), whether fat or exhausted, whether there are trees in it or not: and, having steadily persevered, ye shall take of the fruits of the land: and the days (were) days of spring, forerunners of grapes. 22. And having gone up, they explored the land from the wilderness

of Sin unto Rohob, as (men) enter Emath. 23. And they went up along the wilderness, and came away as far as Chebron; and there (were) Achiman, and Sessi, and Thelami, families of Enach: and Chebron was built seven years before the (building) of Tanis of Egypt. 24. And they came as far as Cluster Valley, and explored it; and they cut from thence a branch and one cluster of grapes upon it, and carried it on bearers, and of the pomegranates, and of the figs. 25. And they named that place Cluster Valley, on account of the cluster which the sons of Israel cut from thence. 26. And they returned from thence, having explored the land, after forty days. 27. And, having gone on, they came unto Moses and Aaron and unto all (the) assembly of (the) sons of Israel, in the wilderness of Pharan Cades; and they returned word to them and to all (the) assembly, and shewed the fruit of the land. 28. And they told him, and said, We came into the land, into which thou didst send us, a land flowing (with) milk and honey: and this (is) its fruit. 29. Nevertheless the nation (is) fierce which dwelleth thereon, and (the) cities (are) strong, walled, great exceedingly: and we saw there the family of Enach. 30. And Amalek dwelleth in the land which (is) towards (the) south: and the Chettæan, and the Evæan, and the Jebusæan, and the Amorrhæan dwelleth in the hill country: and the Chananæan dwelleth by (the) sea, and by the river Jordan. 31. And Chaleb made the people keep

silence towards Moses, and said to him, Nay, but going up we will go up, and make it our inheritance; for (being) powerful we shall have power against them. 32. And the men, who had gone up together with him, said, We go not up, for we shall not be able to go up against the nation, for it is far stronger than we. 33. And they brought out (a report) of the land which they had explored, (causing) amazement, unto the sons of Israel, saying, (As to) the land, which we have passed over to explore, (it) is a land that devoureth those who dwell upon it, and all the people whom we saw therein (were) men of extraordinary stature. 34. And there we saw the giants, and we were in their sight as locusts: yea even so were we in their sight.

Omissions.

Verse 3. The repetition of אִישׁ אֶחָד , "one man." So E. T. and Vulg.

Verse 21. *It (be,)* before "fat." So Vulg.

Verse 24. *Between two,* before "on bearers." See ch. iv. 10.

Verse 27. *Unto,* before "Aaron." So Vulg. *To,* before "Kades." They seem to have thought both names equally belonging to this wilderness. See Deut. i. 19, ix. 23, Josh. xiv. 6, 7, Ps. xxix. 8. The Vulg. has "quod est in Cades," as though Pharan were only a part of it. *Them,* after "shewed." So Vulg.

Verse 28. *And surely,* וְהִנֵּה , after "send us." See *Insertions*. וְהִנֵּה , "it." Similarly וְהִנֵּה , "moreover," in ver. 29.

Verse 29. *In the land,* after "dwelleth." See *Insertions*. "Cultores fortissimos habet," Vulg. Al. MS. has τῆν γῆν : so Compl.

Verse 33. *It,* after "to explore."

Verse 34. *The sons of Anak, (which come) of the giants,* after "saw the giants." Added, with an asterisk, by Grabe and Breitinger. See Theodoret, *Qu. in Gen.* xlviii., who says that the Scripture

speaks of Anak as a descendant of the giants. The Syr. has "gigantes, filios gigantum, qui de gigantibus." The Arab. "robustos, filios gigantum, ex fortissimis eorum." Comp. Deut. i. 28.

Insertions.

Verse 3. *The Chananeans*, where "Chanaan" only is mentioned, as ver. 18. *For a possession*, after "Israel." See Gen. xvii. 8. *According to the septs*, before "of their lineages." See ch. i. 20.

Verse 20. *Into*, before "which," εἰς ἣν. Some verb of motion seems required. I have supplied "having entered." Al. MS. has it also after "cities;" εἰς, however, is sometimes used for ἐν, e. g. Mark ii. 1, John i. 18.

Verse 21. *Of spring*, after "(were) days." Jonathan says this happened about the 29th of Sivan, the third month, Esth. viii. 9, or May. The grapes were gathered towards the end of the forty days. The cluster may have been formed, without being thoroughly ripe.

Verse 23. *Away*, after "came," ἀπὸ ἡλθον. Al. MS. has ἡλθον, and perhaps ἀπὸ ἡλθον may mean nothing more. The Heb. is נָצַב, in the singular. Whence it has been thought that some one of them (the Jews say Caleb, who afterwards expelled the Anakim, Josh. xv. 14) deviated from their course to go to Hebron. The rest affirm that they saw the giants; but there may have been others; or they may have seen the three brothers somewhere beyond the limits of the city. Comp. vv. 28, 33, and see Patrick. *And*, before "Sessi." So Vulg.

Verse 24. *And explored it*, after "valley." See Deut. i. 24. Not in Compl. *Upon it*, after "grapes," "sua," Vulg.

Verse 25. *And*, at the beginning. Not in Al. MS.

Verse 26. *From thence*. This may be a repetition of the same word in ver. 25, or it may represent the נ in מִתּוֹר, "from searching," E. T. It was probably the last place in which they halted on their return. See Patr. ad loc.

Verse 28. *A land*, before "flowing." Substituted for "and surely," omitted.

Verse 29. *Strong*, before "walled." Comp. Deut. iii. 5, xxviii. 52. *Thereon*: substituted for "in the land."

Verse 30. *And*, before "Amalek." *Towards*, before "the south." Comp. Exod. xl. 22. Towards the south, as regarded the

spies returning out of Palestine. See ch. xiv. 25, 45. *And the Evæan*, after “Chettæan.” So Sam., Davidson. *River*, before “Jordan.” They may have read עַל יַרְדֵּן for עַל יַאֲרֵד, though the latter may be considered as expressed by *παρά*. Comp. Exod. ii. 5, Neh. iii. 8, Deut. ii. 37, Judg. xi. 26.

Verse 31. *To him, nay, but*, after “said.” As if anticipating the declaration of the others, ver. 32.

Verse 32. *We go not up, for*, after “said.” *Far*, μᾶλλον, before “stronger.”

Verse 34. *Yea*, ἀλλά, before “even so.” Comp. John xvi. 2, 2 Cor. vii. 11.

Notes.

Verse 18. *By this (way), by the wilderness*, זֶה בְּנֶגֶב, “this (way) southward,” E. T., which I follow, by supplying “way.” Comp. Acts viii. 26. This desert, called *Sin*, or “Zin,” ver. 22, was the southern border of Canaan. See vv. 23, 30, Josh. xv. 1, 21, Judg. i. 15.

Verse 20. *Walled or unwalled*, הַבְּמַחֲנִים אִם בְּמִבְצָרִים, “whether in tents or in strong holds,” E. T. They seem to have transposed the words. So Vulg. “muratæ an absque muris.” Samar. Vers. תְּלִילָן, “stratæ an excelsæ.” And to the same purpose the Arab. The Sam. Text has מַחְבָּנִים, on which see Houbigant ap. Barret.

Verse 23. *Families*, γένεαι, יְלָדֵי, “children.” Not necessarily sons, but perhaps the heads of three families, which had sprung from Anak. In Josh. xv. 14, they are called בְּנֵי, but even this may mean more remote descendants. It has been conjectured, that the name Phœnices is to be derived from בְּנֵי עֵנֶק, a פ being substituted for the ב. Comp. Prov. iv. 3, where some MSS. have לִפְנֵי אִמִּי, others לִבְנֵי. In ver. 29, the Vulg. has “stirpem.”

Verse 25. *Cluster Valley*, φάραγξ βότρυος, נַחַל אֵשְׁכּוֹל, “Brook of Eschol,” E. T. The Vulg. has “torrentem botri.” Comp. Deut. i. 24, Luke iii. 5. “Perdidit inventi vallem botryonis opimam,” Prudentius, *Hamart.* 478.

Verse 33. *A report causing amazement*, ἔκστασις, רֵבֶת, “an evil report,” E. T. Bos, *Proleg.* 2, considers the alteration, suggested by Junius, and approved by Grabe, ἔνστασις, to be unnecessary. Schl. explains the latter by “infamiam.” See Prov.

xxv. 10. In ch. xiv. 36, they have *ρήματα πονηρά*, nearer E. T. here. Comp. Gen. xxxvii. 2. It might be translated "a horror of the land."

Verse 34. *We were in their sight*. So the Syr. The Vulg. has simply "videbamus." Compl. has *ἐνώπιον ἡμῶν*.

CHAPTER XIV.

1. AND all the assembly having taken up (a lamentation) uttered (their) voice: and the people wept that whole night. 2. And all the sons of Israel murmured against Moses and Aaron, and said unto them, (even) all the assembly, 3. Would we had died in (the) land (of) Egypt, or if we had died in this wilderness! and wherefore doth the Lord bring us into this land to fall in war? our wives and (our) children will be for a spoil: now therefore it is better to return into Egypt. 4. And they said one to the other, Let us appoint a captain, and return into Egypt. 5. And Moses fell, and Aaron, upon (their) face before all (the) assembly of (the) sons of Israel. 6. But Jesus the (son) of Naue, and Chaleb the (son) of Jephonne, (being) of those who had explored the land, rent their garments, 7. And spake unto all (the) assembly of (the) sons of Israel, saying, The land, which we have explored, is exceeding exceeding good. 8. If the Lord chooseth us, he will bring us into this land, and give it us: (it is) a land which is flowing (with) milk and honey. 9. But be not ye apostates from the Lord: but you, fear ye not the people of the land,

for it is a thing to be consumed by us: for the time hath departed from them, but the Lord is among us: fear ye them not. 10. And all the assembly spake to stone them with stones; and the glory of the Lord appeared in the cloud over the tabernacle of the testimony to all the sons of Israel. 11 And the Lord said unto Moses, How long doth this people provoke me? and how long do they not believe me as to all the signs which I have done among them? 12. I will smite them with death, and will destroy them, and will make thee and the house of thy father into a nation, great and abundant rather than this. 13. And Moses said unto the Lord, And Egypt will hear, because thou hast brought up by thy might this people from among them. 14. Yea, and all who are dwelling upon this land have heard, that thou art the Lord among this people, who art seen eyes to eyes, O Lord, and thy cloud hath stood over them, and in a pillar of cloud thou goest before them by day and in a pillar of fire by night. 15. And thou wilt sweep away this people as one man, and the nations will speak, as many as have heard of thy name, saying, 16. Because that the Lord was not able to bring in this people into the land, which he sware to them, he hath overthrown them in the wilderness. 17. And now let thy might, O Lord, be exalted, even as thou hast spoken, saying, 18. The Lord, long-suffering and full of compassion, and true, taking away transgressions, and iniquities, and sins, and (who) will not

cleanse with cleansing the guilty (man), recompensing sins of fathers upon children, unto a third and fourth generation. 19. Forgive this people the sin, according to thy great mercy, even as thou hast been propitious to them from Egypt until now. 20. And the Lord said unto Moses, I am propitious to them according to thy word. 21. But I live, and my name (is) living, and the glory of the Lord shall fill all the earth. 22. For all the men who, seeing my glory, and the signs which I did in Egypt and in the wilderness, have even tempted me this tenth (time), and have not heard my voice, 23. Surely they shall not see the land, which I have sworn to their fathers; howbeit their children, which are with me here, who have not known good nor evil, every inexperienced youth, to them will I give the land: but all who have provoked me shall see it not. 24. But my servant Chaleb, because another spirit (is) in him, and he hath followed me, him will I bring into the land, into which he entered there, and his seed shall inherit it. 25. But Amalek and the Chananæan dwell in the vale; turn to-morrow, and remove ye into the wilderness, (the) way (to) the Red sea. 26. And the Lord spake unto Moses and Aaron, saying, 27. How long (shall I spare) this evil assemblage? the things which they murmur against me, the murmuring of the sons of Israel, which they have murmured concerning you, I have heard. 28. Say thou to them, I live, saith the Lord; surely even as ye have spoken in mine

ears, so will I do to you: 29. In this wilderness your carcases shall fall; and all your muster, and they that were numbered of you, from twenty years old and upwards, as many as have murmured against me: 30. If you shall enter into the land, over which I have stretched forth mine hand to cause you to dwell upon it: but only Chaleb son of Jephonne, and Jesus the (son) of Naue. 31. And the children which ye said would be for a spoil, them I will bring in into the land; and they shall inherit the land, at which ye have revolted. 32. And your carcases shall fall in this wilderness. 33. But your sons shall be feeding in the wilderness forty years: and they shall bear your fornication, until your carcases be consumed in the wilderness, 34. According to the number of the days, as many as ye explored the land, forty days, a day for the year, ye shall take (on yourselves) your sins forty years, and shall know the fierceness of my wrath. 35. I the Lord have spoken: surely thus will I do to this evil assemblage, that hath risen up together against me: in this wilderness they shall be consumed, and there they shall die. 36. And the men, whom Moses sent to explore the land, and (who) having come (back) had murmured against it unto the assembly, (so as) to utter evil words concerning the land—37,—Even the men who had spoken evil (words) against the land, died in the plague before the Lord: 38. And Jesus son of Naue, and Chaleb son of Jephonne lived, (being) of those men who went

to explore the land. 39. And Moses spake these words unto all (the) sons of Israel: and the people mourned exceedingly. 40. And having arisen early in the morning, they went up to the top of the mountain, saying, Behold, these, (even) we, will go up unto the place which the Lord hath said; for we have sinned. 41. And Moses said, Wherefore do you transgress the word of the Lord? there will be no prosperous passage for you. 42. Go not up: for the Lord is not with you: and ye will fall before the face of your enemies. 43. For Amalek and the Chananæan (are) there before you, and ye will fall by (the) sword, because ye have turned away, disobeying the Lord, and the Lord will not be among you. 44. And having acted violently, they went up to the top of the mountain: but the ark of the covenant of the Lord and Moses were not moved out of the camp. 45. And Amalek came down, and the Chananæan who was posted in that mountain, and they put them to flight, and they cut them down, as far as Herman: and they returned into the camp.

Omissions.

Verse 1. *Their*, before “voice.”

Verse 3. *Our*, before “children,” ἡμῶν, Al. MS. The Vulg. omits it before “wives.” *For us*, after “better,” ἡμῖν, Al. MS., Compl. So Vulg. “melius est reverti.”

Verse 5. *Their*, before “face.” Vulg. has “in terram.” קהל, before ערב, συναγωγῆς. Comp. vv. 7, 10. “multitudine,” Vulg.

Verse 7. *Have passed through*, עבר, involved in the idea of κατεσκεψάμεθα, *explored*. The Vulg. has “circuivimus” only.

Verse 8. *Then*, ו, before "he will." So Vulg.

Verse 9. *Their*, before "defence." See *Notes*. The Vulg. has "omne."

Verse 14. *And they will tell (it) to*, before "the inhabitants." They substitute ἀλλὰ καὶ πάντες. Perhaps reading כל ואולם, (see ver. 21) for ואמרו אל. Bishop Horsley suggests כל ואף נם. See Geddes ap. Barret. The Vulg. has "et habitatores terræ hujus qui audierunt." See ver. 15, where it has "et dicant." The Syr. here, "dicent quo habitatores."

Verse 16. *Therefore*, ו, before "he hath."

Verse 17. *I beseech thee*, נא. So Vulg. Comp. ch. xii. 11, ver. 19. *My*, before "Lord." So Vulg.

Verse 19. *I beseech thee*, נא, after "forgive." See ver. 17. *And*, after "mercy." So Vulg. *This people*, after "propitious to:" substituting "them." "egredientibus," Vulg. Comp. ver. 20. *Even*, ו, before "until."

Verse 22. *My*, before "signs." So Vulg. *Time*, or "times," פעמים.

Verse 24. *He had*, or, there was, ἐγενήθη, Al. MS. before "another spirit." *Even*, before "bring." Al. MS. and Compl. have καί, but not in ver. 31.

Verse 29. *Whole*, before "number." The Vulg. has "omnes" but once.

Verse 31. *Your*, before "children." Comp. ver. 3. *Even*, ו, before "bring."

Verse 32. (*As for*) *you*, אתם. So Vulg.

Verse 36. *All*, before "the assembly."

Verse 37. *Words*, ῥήματα. Ver. 36, דבת, "report," E. T.

Verse 41. *Now*, זה. So Vulg. *But*, after "the Lord." So Vulg.

Verse 42. *Not*, before "fall."

Verse 44. *The midst*, קרב, μέσου, Al. MS., before "of the camp."

Insertions.

Verse 1. *Whole*, before "night."

Verse 10. *In the cloud*, after "appeared." So the Syr. and Jonath. The Vulg. agrees with them in rendering ב, which follows, by "super," ἐπί. If within the tabernacle, it would not have been

visible to the people. See Patrick *ad loc.* Ver. 14 probably relates to the cloud which at all times covered the tabernacle, when at rest; comp. ch. ix. 15, 16, x. 34, and preceded them when they removed. This, however, was an extraordinary manifestation, as ch. xvi. 19.

Verse 12. *And the house of thy father*, after “make thee.” So Sam. Not in Compl.

Verse 14. *Art*, before “Lord,” or “the Lord.” Supplied by E. T. and Vulg.

Verse 17. *Thy*, before “might,” putting “Lord” in the vocat. case. The converse of their procedure in ver. 14.

Verse 18. *And true*, after “compassion:” see Exod. xxxiv. 6. *And sins*, after “iniquities.” *The guilty (man)*, after “cleansing.” Exod. xxxiv. 7. Supplied by E. T. *Generation*, at the end. Supplied by E. T. and Vulg. Onk. has “et veritatem (faciens):” also “sins,” so the Sam. and “the guilty.” They occur in some Heb. MSS., Davidson.

Verse 20. *Unto Moses*, after “said.” The Syr. has “to Moses,” the Arab. “to him.” Not in Compl. *To them*, after “propitious.” Comp. ver. 19.

Verse 21. *And my name (is) living*, after “I live.” Not in Compl.

Verse 23. *Howbeit their children, which are with me here, who know neither good nor evil, every inexperienced young (person), to these will I give the land*, after “fathers.” From Deut. i. 39. Comp. ver. 31, ch. xxxii. 11, Homer. *Odyss.* xx. 309.

Verse 31. *Into the land*, after “bring in.” The Syr. has, “ipsi ingredientur terram, et adducam eos.”

Verse 34. *The fierceness of*, before “my wrath.” See Rev. xvi. 19.

Verse 36. *Unto*, before “the assembly.” Can the original reading have been *πᾶσαν*, (see *Omissions*) altered to *πρός* by some one who did not perceive that *διεγόγγυσαν* might be taken, like *ללונו*, in a causative sense, “made to murmur,” E. T., “murmurare fecerunt,” Vulg.?

Verse 41. *For you*, at the end, “vobis,” Vulg.

Verse 42. *Is*, after “the Lord.” Supplied by E. T. and Vulg.

Verse 45. *And they returned unto the camp*, at the end. So the Sam. Not in Compl.

Notes.

Verse 1. *Having taken up a (lamentation),* θρῆνον, or κλαυθμόν, understood after ἀναλαβοῦσα. See Jer. vii. 29, Lam. v. 13.

Verse 3. *If we had died,* εἰ, לו, translated, just before, ὅφελον — *would we.* Schultens on Job vi. 2, says “לו, utinam, proprie ‘si,’ confirmatur usu Græco εἰ pro εἴθε, ut Eurip. *Orest.* 1580-2.” See also Job xvi. 4. Comp. Virg. *Æneid*, viii. 560 :

“O mihi præteritos referat si Jupiter annos.”

And Persius,

“O si

Ebullit patrui præclarum funus, et o si

Sub rastro crepat argenti mihi pondus, amico

Hercule!”

It is not in Compl.

Now therefore it is better. So the Arab, without an interrogation. The Syr. has “præstantius erat nobis quando morabamur in Ægypto.”

Verse 9. *Be not ye apostates,* אֶל תִּמְרְדוּ, “rebel not ye,” E. T. Comp. Josh. xxii. 19, 22. Symm. in Job xxiv. 13, has ἀποστάται φωτός, “rebel against the light,” E. T., where Schleusn. refers to John iii. 20. The Syr. in 2 Thess. ii. 3, uses מְרִדוֹתָא for ἀποστασία. *The time,* צֶלֶם, “their defence,” E. T., “shadow,” E. M. the motion of which is an indication of time. But it means here ἐνκαιρία, “tempus dominii,” Schl. See Parkh. *Lex. in New Test.* on καιρός. We might say, “their hour is gone by.”

Verse 12. *Death,* דָּבָר, “pestilence,” E. T. Comp. Exod. v. 3. So Onk., Jon., Syr. *Destroy,* אֶרֶץ, “disinherit,” E. T. Comp. ch. xxxii. 39, Deut. ii. 12: “consumam,” Vulg., Onk., Jonath., “exterminabo,” Rosenm., Gesen., Horsley, Geddes. See E. T. Exod. xiv. 12.

Verse 15. *Thy name,* שִׁמְעֶךָ, “the fame of thee,” E. T. They probably read שֵׁם. So the Syr. See Gen. xxix. 19, Josh. ix. 9. Comp. Virg. *Ecl.* v. 78 :

“Semper honos, nomenque tuum, laudesque manebunt.”

Verse 23. *Surely they shall not,* ἢ μὴν οὐκ, אִם, “if,” E. M., εἰ μὴν, Al. MiS., but retaining οὐκ. In ver. 28 it has εἰ μὴ. See also ver. 35. Comp. Ps. xciv. 11, and ver. 30.

Verse 27. *Concerning you,* עָלַי, “against me,” E. T. Comp. ver. 2, and 36.

Verse 31. *Inherit*: so Boothroyd. ידעו, “know,” E. T. Can they have read יירשו? The Vulg. has “ut videant:” as if the reading was יראו. Comp. ver. 23, ch. xxxii. 11. Ainsworth says, “to know the land is to enjoy it:” and so Patrick. See Deut. i. 39, and the Syr. cited by Geddes. The Compl. omits it.

Verse 34. *Fierceness of my wrath*, תנואתי, “breach of promise,” E. T., “altering of my purpose,” E. M. The Heb. word occurs Job xxxiii. 10, where they render it by μέμψω, something to find fault with. The Vulg. here has “ultionem meam:” the Arab. “locum molestiæ meæ,” Boothroyd, “indignation.” See Adam Clarke’s note: and comp. Ps. xciv. 11.

Verse 36. *Against it*, עליו, “against him,” E. T., namely, Moses; vv. 2, 27. See ver. 37.

Verse 41. *Word*, פֶּה, “commandment,” E. T., literally “mouth:” “verbum,” Vulg., גזרת מימרה, Jonath., Onk. “decretum verbi.” Comp. Deut. i. 43, ch. xv. 31.

Verse 42. *Ye shall fall*, תננפו, “be smitten,” E. T. Such would be the effect of the blow inflicted on them. Comp. Lev. xxvi. 17, Judg. xx. 32: “corruatis,” Vulg. See ver. 43.

Verse 43. *Ye have turned away, disobeying*, שבתם מאחרי, “turned away from,” E. T., literally, from after, or from following: “nolueritis acquiescere,” Vulg., “recessistis ab obedientiâ Domini,” Arab., “reversi estis a cultu Domini,” Onk. They may have erroneously connected מאחרי with מרה, “to rebel.” Comp. Deut. i. 43.

Verse 44. *Having acted violently*, διαβιασάμενοι. Perhaps the δια may express their having forcibly made their way through the barriers of the camp. יעפלו, “they presumed,” E. T. The Verb in Arabic is “tumuit,” and, “inconsiderate egit quid.” Comp. Deut. i. 43, where the Heb. is תורו, “went presumptuously,” E. T. Jun. et Trem. have here “contenderunt,” and Schl. explains it by “impetuose contendo.” “Sie waren störrig,” Luther. Proud, presumptuous thoughts often generate violent deeds. “Impiè egerunt,” Onk. Observe the coupling of φυσιώσεις and ἀκαταστασίαι, 2 Cor. xii. 20.

Verse 45. *Put to flight*, יכו, “smote,” E. T. Onk. has the idea of pursuit, and so the Syr.; and to a certain degree this is expressed by the E. T. “discomfited,” put for יכתום.

CHAPTER XV.

1. AND the Lord spake unto Moses, saying,
2. Speak thou to the sons of Israel, and thou shalt say unto them, When ye shall enter into the land of your habitation, which I give you, 3. And thou shalt make (ready) whole burnt-offerings to the Lord, a whole produce-offering or a sacrifice, to magnify a vow, or a voluntary offering, or in your feasts, to cause an odour of a sweet smell to the Lord, if indeed (it be) of the beeves or of the sheep; 4. He who offereth his gift to the Lord shall also offer a sacrifice of fine flour, a tenth of the α phi, made up with oil, in a fourth of the in. 5. And wine for a libation, the fourth of the in, ye shall make (ready) in addition to the whole burnt-offering, or to the sacrifice: for the one lamb thou shalt make (ready) so much, a produce-offering, an odour of a sweet smell to the Lord. 6. And for the ram, when ye make it (ready) for a whole burnt-offering or for a sacrifice, thou shalt make (ready) a sacrifice of fine flour, two tenths, made up with oil, (amounting to) the third of the in. 7. And wine for a libation, the third of the in, ye shall offer to the Lord for a sweet-smelling savour. 8. But when ye make (ready) of the beeves for a whole burnt-offering or for a sacrifice to magnify a vow, or for a salvation-offering to the Lord, 9. He shall even offer in addition to the steer a sacrifice of fine flour, three tenths, made up with oil, (amounting

to) half the in: 10. And wine for a libation, the half of the in, a produce-offering, an odour of a sweet smell to the Lord. 11. Thus shalt thou do for the one steer, or the one ram, or the one lamb, out of the sheep, or out of the goats. 12. According to the number of those which ye shall make (ready), so shall ye do to the one, according to their number. 13. Every native (Israelite) shall thus do such things, (so as) to bring produce-offerings for a sweet-smelling savour to the Lord. 14. But when a proselyte shall come among you in your land, or whosoever shall be among you in your generations, and shall make (ready) a produce-offering, an odour of a sweet smell, for the Lord, even as you do, so shall the assembly do, unto the Lord. 15. One law shall be for you and the proselytes who are conversant among you, a perpetual law unto your generations: as you (are), the proselyte also shall be before the Lord. 16. There shall be one law and there shall be one ordinance for you and for the proselyte who (is) conversant among you. 17. And the Lord spake unto Moses, saying, 18. Speak thou to the sons of Israel, and thou shalt say unto them, When you enter into the land, into which I bring you in there, 19. It shall even be, when you eat of the bread of the land, (that) ye shall set apart a portion (as) a separate offering to the Lord, a first-fruit of your lump. 20. A loaf ye shall separate, it (is) a portion set apart: as a portion set apart from a threshing-floor, so shall ye set it apart,

21. A first-fruit of your lump, and ye shall give to the Lord a portion set apart, unto your generations. 22. Moreover when ye shall err, and shall not do all these commandments, which the Lord hath spoken unto Moses, 23. As the Lord hath appointed unto you by the hand of Moses, from the day in which the Lord appointed unto you and thenceforward unto your generations, 24. It shall even be, if it be done unintentionally out of (the) sight of the assembly, (that) all the assembly shall even make (ready) one steer without blemish from among the beeves for a whole burnt-offering, for an odour of a sweet smell, to the Lord, and (the) sacrifice thereof and (the) libation thereof according to the appointment, and one he-kid from among the goats (as an offering) for sin. 25. And the priest shall make atonement for all (the) assembly of (the) sons of Israel, and it shall be forgiven them, for it is unintentional: and they have brought their gift, a produce-offering, to the Lord, their sin-offering, before the Lord, for their unintentional (offences). 26. And it shall be forgiven, with respect to all (the) assembly of (the) sons of Israel, and to the proselyte who is conversant with you; for to all the people (it was) unintentional. 27. And if a single soul sin unintentionally, he shall bring one yearling she-goat (as an offering) for sin. 28. And the priest shall make atonement for the soul that hath acted unintentionally, and hath sinned unintentionally before the Lord, (so as) to make atonement

for him. 29. To the man of the country among (the) sons of Israel, and to the proselyte who is conversant among them, to them there shall be one law, whosoever shall do unintentionally. 30. And a soul which shall do (the like) with a hand of pride, of the natives or of the proselytes, the same will exasperate God, that soul shall be destroyed from among its people. 31. Because he hath made light of the word of the Lord, and hath disannulled his commandments; with destruction shall that soul be destroyed, its sin (is) in it. 32. And the sons of Israel were in the wilderness, and found a man gathering wood on the day of the sabbath. 33. And they who found (him) gathering wood on the day of the sabbath brought him unto Moses and Aaron, and unto all (the) assembly of (the) sons of Israel. 34. And they put him into prison, for they did not determine how they would treat him. 35. And the Lord spake unto Moses, saying, Let the man be put to death; stone ye him with stones, all the assembly. 36. And all the assembly they brought him forth without the camp, and all the assembly stoned him with stones without the camp, as the Lord appointed Moses. 37. And the Lord spake unto Moses, saying, 38. Speak thou to the sons of Israel, and thou shalt say unto them, Let them even make to themselves fringes on the wings of their garments, unto their generations: and ye shall put upon the fringes of the wings a lace of a blue colour. 39. And it shall be to you in the fringes, and ye shall see

them, and shall remember all the commandments of the Lord, and shall do them, and not turn aside after your imaginations, and the eyes wherewith you give yourselves over to fornication after them, 40. That ye may remember and do all my commandments; and ye shall be holy to your God. 41. I (am) the Lord your God, who bring you forth out of (the) land of Egypt, to be your God: I (am) the Lord your God.

Omissions.

Verse 10. *Thou shalt bring*, before "wine." So Vulg., which has "dabis" in ver. 9.

Verse 21. *Of*, at the beginning. Al. MS. has ἀπ' ἀρχῆς for ἀπαρχήν.

Verse 23. (*Even*) *all*, כֹּל תִּשָּׂא, at the beginning. So Vulg.

Verse 25. *And*, before "their sin-offering." Thus failing to distinguish between the bullock of the burnt-offering, and the kid of the goats, which was the sin-offering. So the Vulg.

Verse 28. *And it shall be forgiven him*, at the end. Al. MS. and Compl. have it.

Verse 30. *The*, before "soul." *And*, before "that soul." The Vulg. connects "peribit" with "anima" at the beginning of the verse.

Verse 33. *Him*, after "found." The Vulg. omits both. Al. MS. and Compl. have it. *Unto*, before "Aaron." So E. T.

Verse 35. *Without the camp*, at the end. See *Insertions*, ver. 36. Compl. has it.

Verse 36. *And he died*, after "stones."

Verse 39. *After your*, before "eyes." Al. MS. and Compl. have it.

Insertions.

Verse 3. *If indeed (it be)*, before "of the beeves." In contradistinction to the bread-offering," vv. 19, 20, 21.

Verse 4. *Of the ophi*, after "tenth." So Vulg., constituting an omer. See Exod. xvi. 36, ch. xxviii. 5.

Verse 5. *Thou shalt make (ready) so much, a produce-offering*,

an odour of a sweet smell, to the Lord: at the end. See ver. 7, 10. Not in Compl.

Verse 6. *When ye make it (ready) for a whole burnt-offering, or for a sacrifice:* after “the ram.” Thus representing it as an alternative for the lamb, which is expressed in the Hebr. by או, “or.”

Verse 7. *For, before “a sweet-smelling savour,” “in,”* Vulg. Similarly ver. 13. See ver. 24.

Verse 8. *For, before “a whole burnt-offering,” before “a sacrifice,” before “a salvation-offering.”* See ver. 6, 24.

Verse 11. *The one,* before “lamb,” as before in the verse; and see ver. 5. The Vulg. applies “singulos” to all.

Verse 14. *In your land,* after “among you.” *Shall be,* after “whosoever.” E. T. supplies “be.” *To the Lord,* at the end. See *Notes*.

Verse 15. *Shall be,* after “law.” Supplied by E. T. See ver. 16. *Among you,* after “conversant.” E. T. supplies “with you.” See vv. 14, 16; in the latter of which יהיה occurs once only.

Verse 19. (*As*) *a separate offering,* ἀφόρισμα, after “a portion.” The Vulg. translates תרימו by “separabitis.”

Verse 20. *It (is),* before “a portion set apart.” Al. MS. transposes ἀφαίρεμα and ἀφοριεῖτε. Compl. has ἀφελεῖτε αὐτῷ, i. e. to the Lord; comp. ver. 19.

Verse 21. *And,* after “lump.”

Verse 24. *Without blemish,* after “steer.”

Verse 27. *One,* before “yearling.”

Verse 33. *On the day of the sabbath,* after “wood,” from ver. 32. Not in Al. MS. or Compl. *The sons of Israel,* at the end. Not in Compl. See ver. 32.

Verse 35. *Saying,* after “Moses.”

Verse 36. *All the assembly,* before “stoned.” Not in Compl., which as well as Al. MS., has the verb in the plural. *Without the camp,* after “stones.” Not in Compl.

Notes.

Verse 3. *Thou shalt make (ready) whole burnt-offerings,* עשיתם אשה, “ye will make an offering,” E. T. The changes of number seem uncalled for. Al. MS. has ποιήσητε κάρπωμα, which seems the best reading. Compl. ποιήσετε καρπώματα; Al. MS., however, has ὀλοκαυτώματα for עֲלֶה, where Compl. ὀλοκαύτωμα. *To magnify,*

μεγαλῦναι, seems to express לַפִּלֵּא, better than E. T. "in performing." It means, *invests it with an awful solemnity*. See ch. vi. 2, and comp. Isai. xlii. 21, Deut. xxviii. 59.

Verse 11. *Shalt thou do*, יַעֲשֶׂה, "shall it be done," E. T., "facies," Vulg., עֲבֵדוּ, "facite," Syr.

Verse 14. *The assembly*, ἡ συναγωγή, הַקֵּהָל. On which Bishop Horsley remarks, that it seems to have no meaning. E. T. connects it with לָכֶם, in ver. 15, "to you of the congregation;" the LXX., with what precedes it, taking it as the assembly of the proselytes, who are mentioned in ver. 15. So the Samar. The Vulg. and Syr. omit it. Jonathan, followed by Jun. et Trem., takes it as in the vocative case, "O synagoga universal!" Luther has "der ganzen gemeine." Comp. ch. v. 25. Ainsworth, "ye of the Church."

Verse 25. *Have brought*, הֵבִיאוּ: "shall bring," E. T., "adduxerunt," Jun. et Trem., Onk., Horsley, Boothr.

Verse 29. *To them*, לָכֶם, "to you," E. T., or, what is tantamount to it, "ye shall have." The Vulg. has "omnium," as if it had been לְכֻלָּם.

Verse 30. *Will exasperate*, παροξυνεῖ, כִּנְדַּר, "reproacheth," E. T. They give the immediate consequence of the reproach. Comp. Isai. xxxvii. 23. Compl. has it in the present tense.

Verse 34. *They did not determine*, οὐ συνέκριναν, לֹא פָרַט, "it was not declared," E. T. "nescientes," Vulg. Comp. Lev. xxiv. 12.

Verse 38. *Wings*, πτερύγια, כַּנָּפִי, "borders," E. T. We apply the term to armies, and houses, though not to garments. It probably means long hanging sleeves: see Hesychius ap. Schl., and comp. Ruth iii. 9, Ezek. xvi. 8, 1 Sam. xv. 27, xxiv. 5, Deut. xxii. 12, Isai. xi. 12. In Ezek. Jun. et Trem. has "ala." *A lace*, κλωσμα, פִּתְּלִי, "a ribbon," E. T.: but in Exod. xxxix. 31, "a lace:" "vittas," Vulg. See Ecclus. vi. 30: connecting the fringes with the stuff of the garment, and forming a strong contrast with them by its difference of colour. See Patrick and Ainsworth.

CHAPTER XVI.

1. AND Core, son of Isaar, son of Caath, son of Levi, spake, and Dathan and Abiron sons of Eliab, and Aun son of Phaleth son of Ruben: 2. And they

rose up before Moses, and two hundred and fifty men of the sons of Israel, princes of the assembly, (men) summoned to (the) council, and renowned men: 3. They stood up together against Moses and Aaron, and said, Let it suffice you, because all the assembly, all (are) holy, and the Lord (is) among them; and wherefore do ye raise yourselves (as superiors) over the assembly of the Lord? 4. And Moses, having heard, fell on (his) face: 5. And he spake unto Core and unto all his assembly, saying, God maketh examination and knoweth them that are his, and them that are holy, and hath brought (them) unto himself: and whom he hath chosen to himself, he hath brought unto himself. 6. This do ye: Take to yourselves firepans, Core, and all his assembly; 7. And put fire upon them, and put upon them incense before the Lord to-morrow: and it shall be, the man whom the Lord chooseth, the same (shall be) holy: let it satisfy you, O sons of Levi. 8. And Moses said unto Core, Hear me, O sons of Levi: 9. Is this a small thing to you, that the God of Israel hath distinguished you from (the) assembly of Israel, and brought you unto himself to administer the ministrations of the tabernacle of the Lord, and to stand before the tabernacle, to serve them? 10. Even thee hath he brought near, and all thy brethren, sons of Levi, with thee; and seek ye also to execute the priest's office? 11. So (doest) thou, and all thine assembly that is gathered together against God: and who is Aaron, that ye

murmur against him? 12. And Moses sent to call Dathan and Abiron, sons of Eliab; and they said, We go not up. 13. Is this a small thing, that thou hast brought us up (to go) unto a land flowing (with) milk and honey, to kill us in the wilderness, that thou rulest over us? 14. A ruler thou art; and hast thou brought us unto a land flowing (with) milk and honey, and given us an allotment of a field, and vineyards? thou wouldest have cut out the eyes of these men: we go not up. 15. And Moses was exceedingly indignant, and said unto the Lord, Give not heed unto their sacrifice: I have not taken a desirable possession of any one of them, neither have I harmed any one of them. 16. And Moses said unto Core, Sanctify thou thy assembly, and be ye ready before the Lord, thou and Aaron, and they, to-morrow. 17. And take ye each his fire-pan, and ye shall put incense upon them, and ye shall bring before the Lord each his fire-pan, two hundred and fifty fire-pans, thou also and Aaron each his fire-pan. 18. And each (man) took his fire-pan, and they put fire on them, and cast incense upon them: and Moses and Aaron stood by the doors of the tabernacle of the testimony. 19. And Core caused all his assembly to rise up together against them by the door of the tabernacle of the testimony: and the glory of the Lord appeared to all the assembly. 20. And the Lord spake unto Moses and Aaron, saying, 21. Be ye severed from the midst of

this assembly, and I will consume them at once. 22. And they fell on their faces, and said, O God, O God of the spirits and of all flesh, if one man hath sinned, (shall) the Lord's wrath (be) upon all the assembly? 23. And the Lord spake unto Moses, saying, 24. Speak thou to the assembly, saying, Retire ye round about from the assembly of Core. 25. And Moses arose, and went unto Dathan and Abiron: and there went with him all the elders of Israel. 26. And he spake unto the assembly, saying, Be ye severed from the tents of these obdurate men, and touch not (any thing) of all that are theirs, lest ye perish with (them) in all their sin. 27. And they withdrew from the tent of Core round about: and Dathan and Abiron came forth and stood at the doors of their tents, and their wives, and their children, and their family. 28. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works, that not of myself (I do them). 29. If according to (the) death of all men these shall die, if also their visitation shall be according to the visitation of all men, the Lord hath not sent me. 30. But if the Lord shall display (his power) in a wonderful appearance, and the earth, having opened her mouth, shall swallow up them, and their houses, and their tents, and all things that are theirs, and they shall go down alive into Hades, ye shall even know, that these men have exasperated the Lord. 31. Now as he ceased speaking all these words, the earth was rent under them, 32. And the

earth was opened, and swallowed up them and their houses, and all the men who were with Core, and their cattle. 33. And they, and all things that were theirs, went down alive into Hades, and the earth covered them, and they perished out of the midst of the assembly. 34. And all Israel who were round about them fled from their voice, for (they reasoned) saying, Lest the earth swallow up us. 35. And a fire came forth from the Lord, and devoured the two hundred and fifty men who offered the incense. 36. And the Lord said unto Moses, 37. And unto Eleazar the son of Aaron, the priest, Take up the brazen fire-pans out of the midst of them that are burned, and scatter there this strange fire, for they have sanctified the fire-pans— 38. Of these sinners in their souls, and make them (into) plates beaten out (for) a covering to the altar, because they were offered before the Lord, and were sanctified; and they became for a sign to the sons of Israel. 39. And Eleazar, son of Aaron the priest, took the brazen fire-pans, as many as they that were burnt had offered, and they applied them (as) a covering to the altar, 40. (As) a memorial to the sons of Israel, in order that no stranger should come near, who is not of the seed of Aaron, to set on incense before the Lord: and (so) he will not be as Core, and his insurrection, even as the Lord spake to him by (the) hand of Moses. 41. And the sons of Israel murmured on the morrow against Moses and Aaron, saying, You have killed the people of the Lord. 42. And it came

to pass, when the assembly was gathered together against Moses and Aaron, they also rushed towards the tabernacle of the testimony, and that the cloud covered, and the glory of the Lord appeared. 43. And Moses came in, and Aaron, to the front of the tabernacle of the testimony. 44. And the Lord spake unto Moses and Aaron, saying, 45. Depart out of the midst of this assembly, and I will consume them at once: and they fell upon their face. 46. And Moses said unto Aaron, Take the fire-pan, and put fire upon it from the altar, and cast incense upon it, and carry (it) away speedily into the camp, and make atonement for them: for wrath is gone forth from before the Lord, he hath begun to bruise the people. 47. And Aaron took as Moses had spoken to him, and ran into the assembly, and the bruising had already begun among the people: and he cast on the incense, and made atonement for the people. 48. And he stood between the dead and the living, and the bruising ceased. 49. And they who died in the bruising were fourteen thousand and seven hundred, besides those who died because of Core. 50. And Aaron returned unto Moses to the door of the tabernacle of the testimony, and the bruising ceased.

Omissions.

Verse 3. *And*, at the beginning. *Against*, before "Aaron." Similarly vv. 41, 42. *Unto them*, after "said." In Al. MS. and Compl.

Verse 8. *I pray you*, וְאֵל, for which they substitute "me:" perhaps reading וְאֵל, omitted by Vulg., Ar., and one MS., Davidson.

Verse 14. *Not*, before “brought us.” It should probably be read as an interrogation, implying a negative. So Vulg. Perhaps *ἐἰ* should be disjoined from *ἀρχων*, and connected with what follows.

Verse 18. *With*, *ἰ*, before “Moses,” “stantibus Moyso et Aaron,” Vulg. So the Syr. and two MSS., Davidson, Horsley.

Verse 20. *Unto*, before “Aaron.” Comp. vv. 3, 41, 42. So Vulg.

Verse 22. *And*, after “sinned.” Rendered unnecessary by their insertion of *ἐἰ*, “if.” So Vulg.

Verse 24. *Dathan and Abiram*, at the end. Al. MS. and Compl. have it. Similarly in ver. 27.

Verse 26. *I pray you*, after “severed.” As they were acting by especial command of God, vv. 23, 24, intreaty may have been thought out of place.

Verse 31. *It came to pass*, before “as he ceased.” So Vulg., which has “confestim.” *That (was)*, before “under them.” So Vulg.

Verse 32. *Her mouth*, after “opened.” *All*, before “their cattle.”

Verse 36. *Saying*, at the end. Compl. has it.

Verse 37. *Speak*, at the beginning, substituting *καί*. Compl. has it.

Verse 40. *As*, before “his insurrection,” or body of insurgents. So Vulg.

Verse 46. *Off*, *ὑ*, before “the altar.”

Verse 47. *The midst of*, before “the assembly.” *εἰς*, translated *into*, approaches the meaning.

Insertions.

Verse 2. *And*, before “renowned.” The Vulg. has “et qui tempore concilii per nomina vocabantur.”

Verse 9. *Is this*, at the beginning. The Vulg. has “est.” See ver. 13.

Verse 13. *This*, before “a small thing.” Comp. ver. 9.

Verse 19. *His*, before “assembly.” See vv. 5, 16.

Verse 22. *And*, after “spirits.” *If*, before “one man.” See *Omissions*. *The Lord's*, before “wrath.”

Verse 25. *All the*, before “elders.”

Verse 30. *And their houses, and their tents*, before “and all

things that:" *are*, after it. See ver. 32. "pertinent," Vulg. Comp. Deut. xi. 6

Verse 32. *Were*, *ὄντας*, before "with Core." Similarly ver. 33, "appertained," E. T. *Their*, before "cattle." Supplied by E. T.

Verse 37. *Brazen*, before "fire-pans." See ver. 39. *This strange*, before "fire." So the Sam. Version. It may be a misreading of *סָרַח*, "scatter."

Verse 39. *Son of Aaron*, after "Eleazar." See ver. 37.

Verse 43. *In*, after "came." Into the inner inclosure, about the tabernacle. See ver. 46.

Verse 44. *And Aaron*, after "Moses." Not in Compl. They considered both as addressed, the verb in verse 45 being in the plural. So the Syr., Geddes.

Verse 46. *Upon it*, after "incense," "desuper," Vulg., "on the fire," Jonath. Comp. vv. 7, 18. *The people*, at the end. So the Syr. "them," Arab. See ver. 47, and *סָרַח* in this verse.

Verse 47. *To him*, after "spoken."

Notes.

Verse 1. *Spake*, *יָקַח*, "took (men)," E. T. His and their mode of causing the insurrection was by addressing their respective adherents, Korah being the prime mover. The Vulg. has "ecce autem," omitting the conjunction at the beginning of verse 2. Onk. and the Syr. have *יִתְפַּלֵּיג*, "separated himself." Comp. Jude 19. Schleusner says that *קָחַח* in Syr. means "murmured." I do not know an instance of this use.

Verse 2. *Summoned to (the) council*, *σύγκλητοι βουλῆς*, *קָרְאִי מוֹעֵד*, "famous in the congregation," E. T.; in ch. xxvi. 9 they have *ἐπίκλητοι τῆς συναγωγῆς*, as ch. i. 16. The Vulg. there has "principes populi;" here, "qui tempore concilii vocabantur per nomina," which includes *אֲנָשֵׁי שָׁם*. Comp. Acts v. 21. The "tempore" of the Vulg. is expressed by Onk. and the Syr. Boothroyd has "members of the council," Luther, "rathsherren," Jun. et Trem. "convocati e coetu."

Verse 3. *Let it suffice you*, *ἐξέτω ὑμῖν*, "sufficiat vobis," Vulg., *אִנִּי*, Onk. "nonne satis dominati estis?" Arab., and so the Syr. interrogatively. Jun. et Trem. "satis esto vobis," *לָכֵן רַב*, "ye take too much upon you," E. T., but in Deut. iii. 26, "let it suffice." See Patrick and Ainsworth; and E. M., "it is much for you."

Perhaps *καλῶς*, or some such word, should be understood before *ἐχέτω*. See Schleusner. In ver. 7, they have *ικανούσθω*, as in Deut., and there also the Syr. and Arab. concur with them.

Verse 5. *Maketh examination*, *ἐπέσκεπται*, *בקר*, “to-morrow,” E. T. Cappellus, 4. 4. 12, thought they read *פקר*. But it would appear from Lev. xiii. 36, xix. 20, xxvii. 33, that inquiry, or examination, enters into the idea of *בקר*. *Knoweth*, taking the verb as in Kal. not Hiphil. See 2 Tim. ii. 19, *whom he hath chosen*, *οὔς*. So the Vulg. in the plural, “quos,” as more in conformity with what goes before.

Verse 9. *The tabernacle*, before “to serve them,” *העדה*, “the congregation,” E. T. The offices of the Levites were external, as compared with those of the priests. Al. MS. and Compl. have *συναγωγῆς*. Comp. ver. 24. *To serve them*, may be referred to “the assembly of Israel,” mentioned earlier in the verse.

Verse 11. *So (doest) thou*, *οὕτως σὺ*: some verb seems to be required. *לכן אתה*, “for which cause (both) thou,” E. T. They may have read *כן* without the *ל*. In other places, as Gen. xxx. 15, Isai. xvi. 7, they seem to have taken it for *לא*. The article before *συνηθροισμένη* represents the *ה* before *נערים*. So Onk. prefixing *ר*; and the Arab. “Tu et cætus tuus ii estis qui congregatis vos,” Jun. et Trem. *Who*, *מה*, “what,” E. T. Al. MS. and Compl. have *τί*.

Verse 12. *We go not up*, *לא נעלה*, “we will not come up,” E. T. The present here has the force of the future. So Vulg. “non venimus,” Luther, “wir kommen nicht hinauf,” and the Syr.

Verse 13. *(To go) unto a land*, that is, nominally; but in reality, to kill us in the wilderness. They may have considered that Egypt is not usually designated as a land flowing with milk and honey. Compl., however, has *ἐκ γῆς*. See ver. 14.

Verse 15. *A desirable possession*, *ἐπιθύμημα*, *חמור*, “an ass,” E. T. They read *חמור*, as in the Samar., or meant to express the sense more generally. Schl. Lightfoot, *λείψανα*, gives, as their reason, from the *Gemar. Babyl. in Megillah*, “ne diceret, asinum forte non abstulit ab eis, at desiderabile aliquid aliud abstulit.” See Ainsworth ad loc., Houbigant, Rosenmüller, and comp. Gen. xlix. 14.

Verse 16. *Sanctify—and be ready*, *וכל-הוי*, “and all—be,” E. T. They wished to expand the simple idea of the Hebrew, perhaps with reference to Exod. xix. 14, 15. Onk. concurs with them in

expressing "be ye ready." The Vulg. has "state seorsum." Comp. 2 Cor. vi. 17. Make yourselves, ceremonially, as fit to stand before God as possible.

Verse 24. *Assembly*, מִשְׁכָּן, "tabernacle," E. T. Comp. ver. 9, where they have made just the opposite mistake. In ver. 27, they translate it correctly. The tent of Corah would be the place where his assembly would be convened. "Place of rendezvous," Patr. In ver. 26, it is אֹהֲלֵי, in the plural. Comp. the latter part of ver. 27. We speak of a meeting, or adjournment, of the *House* of Commons, in much the same way.

Verse 27. *Family*, ἀποσκευή, טָף, "little children," E. T. But as they distinguish it from τέκνα, they seem to mean by it all the family, except the wives and children. See Gen. xliii. 8.

Verse 30. *But if*, וְאִם. I adopt here the reading of MS. Al. εἰ, for ἥ. *Shall display (his power) in a (wonderful) appearance*, ἐν φάσματι δείξει, בְּרִיאָה יִבְרָא, "make a new thing," E. T., "create a creature," E. M. An exhibition or manifestation to sight of something invisible before may be taken as a quasi creation of it. They may have derived בְּרִיאָה from רִאָה, to see, with a ב prefixed, represented by ἐν. See Schleusn. on δείκνυμι, φάσμα, φάντασμα.

Verse 32. *Cattle*, רְכוּשׁ, "goods," E. T. They read רֶכֶשׁ without the ו. Cattle formed a large part of their goods. Comp. Gen. xxxi. 18. The idea is carried on in ver. 33, though there Al. MS. has ζῶντες.

Verse 34. *From the cry*, ἀπό, "a clamore," Vulg. So Syr. and Arab. From the place whence the cry arose.

Verse 37. *Them that are burned*, הַשְׂרֵפָה, "the burning," E. T. See ver. 39, and comp. ch. xix. 17, Deut. xxix. 23. "Burning for bodies burned, as captivity for captives," ch. xxi. 1, Patrick; "poverty for poor people," 2 Kings xxiv. 14, Ainsworth. See also ver. 40. Onk., Syr., and Arab. follow the LXX. *They have sanctified the fire-pans of these sinners in their souls*, ἡγίασαν τὰ πυρεῖα τῶν ἀμαρτωλῶν τούτων ἐν ταῖς ψυχαῖς αὐτῶν, or, they have sanctified them by the (ended) lives, that is, the deaths, of these sinners. So Vulg. "sanctificata sunt in mortibus peccatorum." See Lev. xix. 28.

Verse 38. *They were offered*, הִקְרִיבם, "they offered them," E. T., "oblatus sit in eis incensum," Vulg.

Verse 40. *To set on*, ἐπιθεῖναι. See Exod. xxix. 13. *Insurrec-*

tion, ἐπισυστασις, “the body of insurgents,” οἱ ἐπισυστάντες, ch. xxvi. 9, xxvii. 3. Comp. vv. 3, 37, and see 1 Esdr. v. 73, Ps. lxiii. 2.

Verse 42. *They rushed*, ὤρμησαν, Acts xix. 29, יִפְּנוּ, “they looked,” E. T., “fugerunt,” Vulg. From their turning their faces towards the tabernacle, they infer that they moved in that direction. See ver. 43. In Jun. et Trem. it is applied to the congregation: “congregato cœtu—et respicientibus.”

Verse 46. *Carry (it) away*, ἀπένεγκε, or, *betake (thyself)*, הוֹלֵךְ, “go,” E. T. So Schl. Onk. and Jonath. have אֹבֵל, from יָבַל, “to carry away.” See Job x. 19, xxi. 32. “fac ut percurrat,” Jun. et Trem. *The camp*, in which the bulk of the congregation, הָעֵדָה, was. Moses and Aaron were within the court of the tabernacle. See ver. 47. παρεμβολή, however, is sometimes put for an army, or multitude. Compl. has συναγωγήν.

Verse 47. *Already*, ἤδη, הֵנָּה, “behold,” E. T. The meaning is much the same. The Vulg. has “jam.” Perhaps τήνδε in ver. 42, may have been originally ἤδη, first becoming ἡδέ, and then made into τήνδε to suit the construction; or both are corruptions of ἰδέ.

CHAPTER XVII.

1. AND the Lord spake unto Moses, saying, 2. Speak to the sons of Israel, and take of them a rod, a rod, according to houses of lineages, of all their rulers, according to (the) houses of their lineages, twelve rods: and write upon each man's rod his name. 3. And write the name of Aaron upon the rod of Levi; for there is one rod: according to (the) tribe of (the) house of their lineages they shall give (them). 4. And thou shalt put them in the tabernacle of the testimony, over against the testimony, whereby I will be made known to thee there. 5. And it shall be, that, the man whom I shall choose, his rod shall bud forth: and I will take away from me the murmuring

of (the) sons of Israel, which things they murmur against you. 6. And Moses spake to the sons of Israel: and all their rulers gave him a rod, for the one ruler a rod, (ruler) by ruler, according to (the) houses of their lineages, twelve rods: and the rod of Aaron (was) in the midst of their rods. 7. And Moses laid up the rods before the Lord in the tabernacle of the testimony. 8. And it came to pass on the morrow, Moses also went in, and Aaron, within the tabernacle of the testimony: and, behold, the rod of Aaron had budded for the house of Levi, and had borne a young shoot, and had put forth flowers, and had produced almonds. 9. And Moses brought out all the rods from before the Lord unto all (the) sons of Israel: and they saw, and each took his rod. 10. And the Lord said unto Moses, Lay up the rod of Aaron before the testimonies, to be kept (for) a sign to the sons of the disobedient: and let their murmuring cease from me, and let them not die. 11. And Moses did, and Aaron, even as the Lord had appointed to Moses, so did they. 12. And the sons of Israel spake unto Moses, saying, Behold, we are extinct, we perish, we are consumed. 13. Every one who toucheth the tabernacle of the Lord dieth; even unto an end (of us all) must we die?

Omissions.

Verse 2. *His*, before "rod." Al. MS. and Compl. have it. But if it may be connected with *ἐκάστων*, as I have done in the translation, the whole sense is expressed by the Vatican.

Verse 10. *For*, ל, before “a sign.” Al. MS. and Compl. have εἰς.

Verse 11. *Him*, after “appointed to,” substituting “Moses,” “sicut præceperat Dominus,” Vulg.

Verse 12. *All*, before “perish.” Perhaps παρὰ in παρανηλώ-μεθα is intensive. Comp. ch. xxi. 2.

Verse 13. The repetition of הקרב, expressed in E. T. by “any thing.” So Vulg. So near as to touch it, ἀπτόμενος.

Insertions.

Verse 2. *And*, after “rods.” So Vulg.

Verse 3. *There is*, before “one rod.” E. T. supplies “shall be,” connecting it with what follows. They, not adopting this connexion, have been forced to insert *they shall give (them)*, δώσουσι, at the end. This latter addition is not in Compl.

Verse 8. *And Aaron*, after “went in.” Not in Compl. They may have thought that Moses could not, or would not, go in, unaccompanied by the High Priest. *In*, is itself an insertion.

Verse 11. *And Aaron*, after “did.” Comp. ver. 8. *Moses*. See *Omissions*.

Notes.

Verse 2. *Write*, תכתב, “thou shalt write,” E. T. The Syr. has it in the imperative. So Jun. et Trem.

Verse 4. *Whereby*, or *wherein*, *I will be made known to thee there*, ἐν οἷς γνωσθήσομαι σοι ἐκεῖ, אֵינֶר אֲוַעֵר לָכֶם שָׁמָּה. It may mean, “in which places;” namely, “the holy,” and “most holy:” or, “by which things,” see Patrick: and the plural form may be taken from העדות, “the testimonies;” the two tables of the law, laid up in the ark? Comp. ver. 10, where they have τῶν μαρτυρίων, as they ought to have here. Comp. Exod. xxv. 22, xxix. 42, xxx. 36.

Verse 8. *Within*, ἐν, before “the tabernacle,” אֶל יְבֵא, “went into,” E. T. אהל העדות, may mean, “the inner sanctuary.” “ingresso,” Jun. et Trem. Al. MS. has εἰς τὴν σκηνήν. Clem. Rom. i. 43, says, “the rods were laid on the table of God.”

Verse 10. *Let their murmuring cease*, תכל, “thou shalt quite take away their murmurings,” E. T. So Targ. יסופין, “cessant,” Vulg., “quiescent,” Luther, “aufhöre.” So Boothroyd.

CHAPTER XVIII.

1. AND the Lord spake unto Aaron, saying, Thou and thy sons and the house of thy father shall take (upon yourselves) the sins of the sanctuary, and thou and thy sons shall take (upon yourselves) the sins of your execution of the priests' office. 2. And thy brethren, (the) tribe of Levi, (the) sept of thy father, bring thou unto thyself, and let them be attached to thee, and minister to thee, and thou and thy sons with thee (shall minister) before the tabernacle of the testimony. 3. And they shall keep thy charges, and the charges of the tabernacle: but unto the holy vessels and unto the altar they shall not come, and (so) both they and you shall not die. 4. And they shall be attached unto thee, and shall keep the charges of the tabernacle of the testimony, according to all the ministrations of the tabernacle: and the stranger shall not approach unto thee. 5. And ye shall keep the charges of the sanctuary, and the charges of the altar, and there shall not be indignation among the sons of Israel. 6. And I have taken your brethren, the Levites, out of the midst of the sons of Israel, a gift given to the Lord, to administer the ministrations of the tabernacle of the testimony. 7. And thou and thy sons with thee observe ye the execution of your priests' office, according to every custom of the altar, and that which (is) within the vail, and ye shall administer the ministrations, (as) a grant of your priests'

office: and the stranger who approacheth shall die. 8. And the Lord spake unto Aaron, (saying) Also, behold, I have given you the keeping of the first-fruits of all things that are sanctified to me by the sons of Israel: to thee have I given them for a reward, and to thy sons after thee, a perpetual institute. 9. And let this be yours from the sanctified holy things of the produce-offerings, from all their gifts, and from all their sacrifices, and from their every (offering for) offence, and from all their (offerings for) sins, whatsoever things they present to me from all the holy things, shall be for thee and for thy sons. 10. In the holy (place) of the sanctuary ye shall eat them: every male shall eat them, thou and thy sons; they shall be holy to thee. 11. And this shall be yours of the first-fruits of their gifts, from all the oblations of the sons of Israel: to thee I have given them and to thy sons and to thy daughters with thee, a perpetual institute, every clean (person) in thy house shall eat them. 12. Every first-fruit of oil, and every first-fruit of wine, (the) first-fruit of their corn, whatsoever things they shall give to the Lord, to thee have I given them. 13. All the first productions, whatsoever (are) in their land, whatsoever they shall bring to the Lord, shall be for thee: every clean (person) in thy house shall eat them. 14. Every thing devoted among (the) sons of Israel shall be for thee. 15. And every thing that openeth a womb, of all flesh, whatsoever things they offer to the Lord, from man

unto beast, shall be for thee: provided that the first-born of the men shall be redeemed with ransoms, and thou shalt redeem the first-born of the unclean beasts. 16. And its redemption (shall take place) from a month old: the valuation of five sicli (shall be) according to the holy siclos; they are (each) twenty oboli. 17. But first-born of steers, and first-born of sheep, and first-born of goats thou shalt not redeem: they are holy: and their blood thou shalt pour out upon the altar, and the fat thou shalt offer (as) a produce-offering for an odour of a sweet smell to the Lord. 18. And the flesh shall be for thee, even as the breast also of the oblation, and according to the right shoulder, for thee shall it be. 19. Every portion set apart of the holy things, whatsoever things the sons of Israel shall set apart for the Lord, I have given to thee and to thy sons and thy daughters with thee, (as) a perpetual institute: it is a covenant of perpetual salt before the Lord, to thee and to thy seed after thee. 20. And the Lord spake unto Aaron, (saying) In their land thou shalt not inherit, and there shall not be a portion for thee among them: for I am thy portion and thine inheritance in the midst of the sons of Israel. 21. And to the sons of Levi, lo! I have given every tenth in Israel in allotment in return for their ministrations, (as to) whatsoever things they minister a ministration in the tabernacle of the testimony. 22. And the sons of Israel shall not approach henceforth unto the taber-

nacle of the testimony, to take (upon themselves) a deadly sin. 23. And the Levite himself shall minister the ministration of the tabernacle of the testimony: and they themselves shall take (upon themselves) their sins, (according to) a perpetual institute unto their generations. And in the midst of (the) sons of Israel they shall not inherit an inheritance. 24. For the tithes of the sons of Israel, whatsoever things they shall separate to the Lord, I have given as a portion set apart to the Levites in allotment: therefore I have said to them, In the midst of (the) sons of Israel they shall not inherit an allotment. 25. And the Lord spake unto Moses, saying, 26. Also to the Levites thou shalt speak, and shalt say unto them, When ye shall take from the sons of Israel the tithe, which I have given you from them in allotment, do you also set apart from it a portion for the Lord, a tithe from the tithe. 27. And your portions set apart shall be reckoned to you as corn from a threshing-floor, and a portion set apart from a winepress. 28. Thus you also shall set them apart from all the Lord's portions set apart, from all your tithes, whatsoever ye shall receive from the sons of Israel: and ye shall give from them a portion set apart for the Lord, to Aaron the priest. 29. From all your gifts ye shall set apart a portion for the Lord, yea, from all the first-fruits the sanctified (portion taken) therefrom. 30. And thou shalt say unto them, when ye shall set apart the first-fruit therefrom, It

shall even be reckoned to the Levites as a production from a threshing-floor and as a production from a winepress. 31. And ye shall eat it in every place, you and your houses; for this is your recompence for your ministrations that (are performed) in the tabernacle of the testimony. 32. And ye shall not take sin (upon yourselves) because of it, when ye shall have set apart the first-fruit therefrom: and the holy things of the sons of Israel ye shall not profane, that ye die not.

Omissions.

Verse 1. *With thee*, after "father." Al. MS. and Compl. have it, and similarly after "sons," where the Vulg. has "simul." Comp. vv. 2, 7.

Verse 2. *Also*, גַּם, after "brethren."

Verse 3. *All*, before "the tabernacle." The Vulg. connects it with "opera." Comp. v. 4.

Verse 5. *Any more*, עוֹד, after "indignation." Al. MS. and Compl. have ἔτι.

Verse 6. *Behold*, after "and I." So Vulg. Compl. has ἰδοὺ. *To you*, after "a gift." So Vulg. and Syr. Comp. ch. iii. 9, viii. 19.

Verse 7. *I have given*, אָתַן, E. T. after "a grant," which connects עֲבֹדָה with מַתָּנָה, "a service of gift." They seem to have considered עֲבֹדָה as in the plural. "Every service," Boothroyd.

Verse 8. *My*, before "first-fruits." They substitute "to me," after "sanctified." Al. MS. has μου, and not μοι. Similarly Compl. *By*, לְ, before "a perpetual." Similarly in vv. 11, 19. See ver. 23.

Verse 9. קְדֹשׁ, expressed in E. T. by "most" before "holy." Comp. ver. 10.

Verse 12. *And*, after "wine." Compl. has it: ἀπαρχὴ σίτου καὶ οἴνου, Al. MS.

Verse 16. *Shalt thou redeem*, after "old." It is included in the idea of λύτρωσις; (*shall take place*,) being understood. "Cujus redemptio erit," Vulg. So the Targ. *According to thy*, before

“valuation.” See Levit. xxvii. 3. (*shall be*) is to be understood. *For the money of*, חֲמִשָּׁה, before “five.”

Verse 17. *Their*, before “fat.” So Vulg. Similarly before “flesh,” in ver. 18.

Verse 26. *Your*, before “allotment.”

Verse 27. *As*, before “a portion.” In Al. MS. and Compl.

Verse 28. *The*, הֵם, after “from them.”

Verse 29. *Every*, כָּל הָאֵלֶּה, before “portion.” So in ten MSS., Geddes: “a heave-offering,” Boothroyd. Bishop Horsley’s note on this verse is very brief, consisting of only one word, “inexplicable.” The omission of כָּל, if allowed, tends, I think, to render it less so.

Verse 30. *Thereof*, after “first-fruit.” Similarly in ver. 32.

Insertions.

Verse 1. *Saying*, after “Aaron.” Not in Compl.

Verse 8. *To me by*, after “sanctified.” See *Omissions*. “A filiis,” Vulg. *After thee*, before “a perpetual.” See the end of ver. 19.

Verse 9. *And*, at the beginning, “ergo,” Vulg. *All*, before “the holy things.”

Verse 10. *Thou and thy sons*, after “eat them.” See ver. 9. The verb at the beginning of this verse is in the singular.

● Verse 11. *Shall be*, after “this.” E. T. supplies “is,” Jun. et Trem. “esto,” הָיָה, “quod dicavi,” Jonath.

Verse 14. *Sons of*, before “Israel.” So Vulg.

Verse 15. *And*, at the beginning.

Verse 17. *And*, before “thou shalt sprinkle,” “tantum,” Vulg.

Verse 18. *Also*, καί, after “the breast.”

Verse 20. *For*, before “I am.” So Syr. and Ar.

Verse 28. *Them*, αὐτούς, after “set.” Not in Al. MS. or Compl. If ⲁⲓ were not represented by καί, it might have been thought that they read ⲁⲓ for it. If it refers to ἀφαιρέματα, it should be αὐτά; or should be αὐτοί, in connexion with ὑμεῖς. *From all*, before “the Lord’s.”

Verse 29. *Yea*, η, which may be for ἦ μὲν. See Hom. *Il.* A. 78, 229, 232, 240. Not in Al. MS. or Compl.

Verse 30. *From*, ἀπό, before “a threshing-floor,” and “a wine-press,” See ver. 27.

Verse 31. *Is*, after “for this.” Supplied by E. T. and Vulg. *That (are performed)*, after “ministrations,” “quo servitis,” Vulg.

Notes.

Verse 8. *First-fruits*, תְּרוּמַת, “heave-offerings,” E. T. Similarly ver. 11: “primitiæ,” Vulg. in both. Comp. ch. v. 9, Exod. xxv. 3, Ezek. xx. 40, xlv. 7. *a reward*, γέρας, Wisd. ii. 22. לְמַשְׁחָה, “by reason of the anointing,” E. T. Comp. Lev. vii. 25 (35). It may mean something meted out, after a Syriac use of the word, Schl. “An honorary distinction;” so Gesen., Geddes, Lee, Rosenmüller. “a perquisite of office,” Bishop Horsley.

Verse 9. *Of the produce-offerings*, מִן הָאֵשׁ, “(reserved) from the fire,” E. T. אֵשׁ may stand for אִשָּׁה. The Sam. Ver. has קִרְבָּנָה.

Verse 12. *First-fruits*, חֶלֶב, “best,” E. T., literally “fat,” E. M. Comp. Judg. ix. 9, Rom. xi. 17, τὸ πρῶτον τῇ τιμῇ—τὰ κρείττονα, Schol. Eurip. in *Orest.* v. 96, ap. Schl.

Verse 16. *Its redemption*, פְּדוּיוֹ, “those that are to be redeemed,” E. T., “redimendos illorum,” Jun. et Trem., meaning the men fore-spoken of: Targ. Jonath. addeth for explanation, “of the son of man,” Ainsworth. “cujus redemptio,” Vulg.

Verse 18. *And according to*, καὶ κατὰ. Perhaps it should be καθά, as before. The Heb. repeats כ. Al. MS. omits κατὰ.

Verse 19. *Portion set apart*, ἀφάιρμα, תְּרוּמַת, “heave-offerings,” E. T. Comp. ver. 8. The Vulg. here has “primitias,” as there. Onk., Jon., and the Syr. use the derivatives of פָּרַשׁ, “to separate.” See Exod. xxix. 27, ch. xv. 19, ver. 24. *After thee*, μετὰ σέ, at the end, with reference to the perpetual duration of the covenant, just spoken of. Earlier in the verse they have *with thee*, μετὰ σου, indicating the present participation of Aaron’s family in these privileges.

Verse 21. *Ministration in the tabernacle*, ἐν τῇ σκηνῇ, עֲבֹדַת אֹהֶל, “service of the tabernacle,” E. T., “in tabernaculo,” Vulg. See ver. 31.

Verse 22. *Deadly*, θανατηφόρον, “bringing death,” “mortiferum,” Vulg., לָמוּת, “and die,” E. T., “to die,” E. M. Comp. 1 John v. 16.

Verse 23. *Their generations*. So Syr. and Ar.

Verse 24. *Separate*, יָרִימוּ, “offer (as) an heave-offering,” E. T. Comp. ver. 19. So Onk., Jon., Syr.

Verse 27. *A portion set apart*, מְלֵאָה, “fulness,” E. T. Comp. ver. 12. An offering in acknowledgment of the plenty which God gave them. See Gen. xxvii. 28, Exod. xxii. 29. So the Syr.

CHAPTER XIX.

1. AND the Lord spake unto Moses and Aaron, saying, 2. This is the decree of the law, (comprising) whatsoever things the Lord appointed, saying, Speak thou to the sons of Israel: and let them take unto thee a red heifer without blemish, which hath not a blemish in her, and over whom a yoke hath not been cast. 3. And thou shalt give her unto Eleazar the priest: and they shall bring her forth without the camp into a clean place, and shall slay her before him. 4. And Eleazar shall take of her blood, and shall sprinkle seven times of her blood over against the front of the tabernacle of the testimony. 5. And they shall burn her before him: and her skin and flesh and her blood with her dung shall be burned. 6. And the priest shall take cedar wood, and hyssop, and scarlet, and they shall cast (them) into the midst of the burning of the heifer. 7. And the priest shall wash his garments, and shall bathe his body in water, and afterwards he shall enter into the camp, and the priest shall be unclean until evening. 8. And he that burneth her shall wash his garments, and bathe his body, and be unclean until evening. 9. And a man (who is) clean shall gather together the ashes of the heifer, and shall lay (them) up without the camp in a clean place: and it shall be for the assembly of (the) sons of Israel, to be kept: it is a water of sprinkling, a purification. 10. And he who gathereth

together the ashes of the heifer, shall wash his garments, and shall be unclean until evening: and it shall be a perpetual institute for the sons of Israel, and for the proselytes who are conversant (among them). 11. He who toucheth that which is dead, every (ended) life of man, shall be unclean seven days. 12. The same shall be purified on the third day and on the seventh day, and shall be clean: but if he be not purified on the third day and on the seventh day, he shall not be clean. 13. Every one who toucheth that which is dead, of an (ended) life of man, if he be dead, and hath not been purified, hath polluted the tabernacle of the Lord: that soul shall be destroyed out of Israel, because water of sprinkling hath not been sprinkled upon him: he is unclean: still is his uncleanness in him. 14. And this (is) the law: if a man die in a dwelling, every one who entereth into the dwelling, and whatsoever things are in the dwelling, shall be unclean seven days. 15. And every open vessel, (or vessels) whatsoever are not bound (with) a band thereupon, are unclean. 16. And whosoever shall touch on the face of the plain a (man) wounded to death, or a dead (man), or a human bone, or a sepulchre, shall be unclean seven days. 17. And they shall take for the unclean (person) of the ashes of the burnt (heifer) of the purification, and pour out upon them living water into a vessel. 18. And a man (that is) clean shall take hyssop, and shall dip (it) into the water, and

sprinkle (it) upon the house, and upon the vessels, and upon the souls, as many as shall be there, and upon him that hath touched the human bone, or the (man) wounded to death, or the dead (man), or the sepulchre. 19. And the clean (person) shall sprinkle (it) upon the unclean on the third day and on the seventh day, and on the seventh day he shall be purified: and he shall wash his garments, and bathe in water, and shall be unclean until evening. 20. And what man soever shall be polluted and not purified, that soul shall be destroyed out of the midst of the assembly, for he hath polluted the sanctuary of the Lord, because water of purification hath not been sprinkled upon him: he is unclean. 21. And it shall be to you a perpetual institute: and he who sprinkleth (the) water of sprinkling shall wash his garments: and he who toucheth the water of the sprinkling shall be unclean until evening. 22. And whatsoever thing the unclean (person) shall touch shall be unclean: and the soul that toucheth shall be unclean until evening.

Omissions.

Verse 4. *The priest*, after "Eleazar." *With his finger*, after "blood."

Verse 5. *Her*, before "skin." Al. MS. and Compl. have it.

Verse 8. *In water*, twice. So Vulg. Compl. has it twice. Al. MS. and Syr. once, after "body." The first is wanting in four Heb. MSS. Davidson.

Verse 9. *For*, before "a water."

Verse 10. *Among them*, בְּתוֹכָם, after “conversant.” Al. MS. and Compl. have προσηλύτοις τοῖς προσκειμένοις ἐν μέσῳ ὑμῶν. *For*, before “a perpetual.” See ver. 21.

Verse 12. *With it*, i. e. the water. See Vulg. after “purified.”

Verse 13. *And*, after “the Lord.”

Verse 16. *With a sword*, after “slain.” It is implied to a certain extent in their expression, τραυματίου. See the distinction in the Vulg. “occisi—vel per se mortui.” Comp. ver. 18.

Verse 18. *All*, before “the vessels.” Perhaps owing to the similarity of כֹּל and כָּלִי.

Verse 21. *For*, ל, before “a perpetual.” So E. T. and Vulg. See ver. 10.

Insertions.

Verse 2. *And*, before “over whom.” Supplied by E. T. “Nec portaverit,” Vulg. *Hath*, after “which,” “wherein is,” E. T.

Verse 3. *Into a clean place*, after “camp.” See ver. 9. Not in Compl.

Verse 5. *And*, before “the skin,” “tam—quam,” Vulg.

Verse 12. *And*, before “shall be clean,” which E. T. connects with “on the seventh day:” “et sic,” Vulg. So Sam., Syr., Arab., Boothroyd.

Verse 13. *Is*, after “still.” Supplied by E. T. “manebit,” Vulg.

Verse 14. *And*, at the beginning.

Verse 18. *Human*, before “bone.” See ver. 16.

Verse 20. *Because*, before “water,” “et,” Vulg.

Notes.

Verse 3. *They shall bring—shall slay*. Indefinite. The Heb. has the verbs in the singular. E. T. refers the first to Eleazar, and supplies “one” before the second; the Vulg. both to Eleazar, and is therefore obliged to substitute “omnium” for “ejus” at the end of the verse. See Lev. i. 5, and comp. vv. 5, 8. Boothroyd has, “cause her to be slain,” and in ver. 5, “shall be burned;” where Vulg. again, “cunctis videntibus:” “mandabit comburi,” Arab. Earlier in the verse the Vulg. has “trades,” like δώσεις, for נתנם, “ye shall give;” the imperative verb, in ver. 2, being in the singular, and some MSS. omitting Aaron, in ver. 1.

Verse 9. *Sprinkling*, ῥαντισμοῦ, נדה, “separation,” “aspersionis,” Vulg., which נדה means in Chaldee, whence אריותא, used by Onk. and Jon. Comp. ver. 18, Heb. ix. 13, and ver. 12, in Vulg. *A purification*, ἁγισμα. E. T. adds “for sin,” to give more fully the sense of טהרת. See vv. 12, 13, 19, 20.

Verse 12. *Shall be purified*, יתחטא, “shall purify himself,” E. T. Similarly vv. 13, 19, 20. The Vulg. has “aspergetur,” “aspersus,” “expiatus.” From ver. 19 it appears that the purification was to be performed by another.

Verse 15. *Bound (with) a band*, δεσμὸν καταδέδεται, ציר פתיל, the string, (or “ligature,” Vulg.) which fastened the cover of skin to the mouth of the jar, taken for the cover itself.

Verse 21. *To you*, for “to them,” להם. So Sam., Syr., Jonath., and nineteen Heb. MSS., Houbigant, Geddes, Davidson, Boothroyd.

CHAPTER XX.

1. AND the sons of Israel came, all the assembly, into the wilderness of Sin, in the first month, and the people abode in Cades. And Mariam died there, and was buried there. 2. And there was not water for the assembly: and they were gathered together against Moses and Aaron. 3. And the people railed against Moses, saying, Would we had died in the destruction of our brethren before the Lord. 4. And wherefore have ye brought up the assembly of the Lord into this wilderness to kill us, and our beasts? 5. And wherefore (have ye done) this? ye have brought us up out of Egypt (in order) to come into this evil place: a place where (the land) is not sown, neither (are there) figs, nor vines, nor pomegranates, nor is there water to drink. 6. And Moses came and

Aaron from the presence of the assembly to the door of the tabernacle of the testimony, and they fell on (their) face : and the glory of the Lord appeared unto them. 7. And the Lord spake unto Moses, saying, 8. Take thy rod, and summon the assembly, thou and Aaron thy brother, and speak ye unto the rock before them, and it shall give its waters, and ye shall bring out for them water from the rock, and shall cause the assembly and their beasts to drink. 9. And Moses took the rod that (was) before the Lord, even as the Lord appointed. 10. And Moses summoned, and Aaron, the assembly before the rock, and said unto them, Hear me ye disobedient, whether out of this rock shall we bring forth water for you ? 11. And Moses, having lifted up his hand, smote the rock with the rod twice : and much water came forth, and the assembly drank, and their beasts. 12. And the Lord said unto Moses and Aaron, Because ye believed not, to sanctify me before the sons of Israel, therefore you shall not bring in this assembly into the land, which I have given them. 13. This (was) the water of contradiction ; for the sons of Israel railed before the Lord, and he was sanctified in them. 14. And Moses sent messengers from Cades unto (the) king of Edom, saying, These things saith thy brother Israel : Thou knowest all the travail which hath found us. 15. And our fathers went down into Egypt ; and we sojourned in Egypt many days, and the Egyptians evil intreated us and our fathers. 16. And we cried unto the Lord,

and the Lord heard our voice, and having sent an angel, he brought us forth out of Egypt: and now we are in Cades, a city on (the) side of thy borders.

17. We will pass by through thy land: we will not pass through fields, nor through vineyards, neither will we drink water out of thy pit: by (the) royal road we will go: we will not turn aside (to the) right, nor (to the) left, until we have passed by thy borders.

18. And Edom said unto him, Thou shalt not pass through me: but if (thou assentest) not, in war I will come out to an encounter with thee.

19. And the sons of Israel say to him, By the mountain we will pass by: moreover if we drink, both I and my beasts, of thy water, I will give to thee a price (for it): but the matter is nothing: by the mountain we will pass by.

20. But he said, Thou shalt not pass through me: and Edom came out to an encounter with him, with a great multitude, and with a strong hand.

21. And Edom was not willing to allow Israel to pass by through his borders: and Israel turned aside from him.

22. And the sons of Israel removed from Cades, and came, all the assembly, unto the mountain Or.

23. And the Lord spake unto Moses and Aaron in the mountain Or upon the borders of Edom's land, saying,

24. Let Aaron be added unto his people; because ye may not enter into the land, which I have given to the sons of Israel, forasmuch as ye provoked me at the water of the railing.

25. Take thou Aaron, and Eleazar his son, and cause them to ascend into

the mountain Or before all the assembly, 26. And take off his clothing from Aaron, and put it on Eleazar his son : and let Aaron, being added (to his people), die there. 27. And Moses did even as the Lord appointed him, and caused him to ascend into the mountain Or before all the assembly, 28. And took off his garments from Aaron, and put them on Eleazar his son : and Aaron died upon the top of the mountain. And Moses came down, and Eleazar, out of the mountain. 29. And all the assembly saw that Aaron was released : and they wept (for) Aaron thirty days, all (the) house of Israel.

Omissions.

Verse 2. *Against*, before "Aaron." So Vulg.

Verse 3. *And spake*, before "saying." The Syr. and Ar. omit the latter. So the Vulg.

Verse 4. *There*, at the end. So Vulg.

Verse 5. *To bring us*, before "into this." They substitute *παπαγενέσθαι*, "to come:" or subaud. *ἡμᾶς*, "that we should come."

Verse 6. *Their*, before "face," "proni," Vulg.

Verse 9. *To him*, after "appointed." Comp. ver. 27.

Verse 10. *Now*, *ἄ*, E. T., after "hear."

Verse 11. *His*, before "rod."

Verse 12. *Unto*, before "Aaron." So E. T., Vulg. Similarly ver. 23. *Me*, after "believed." Compl. has *μου*.

Verse 17. *I pray thee*, E. T., *ἄ*, before "through thy land." Grabe inserts *δὴ*.

Verse 19. *For*, or *of it*, after "price."

Verse 24. *Mouth*, "ori," Vulg., "word," E. T., before "at the water." They substitute *me*.

Verse 28. *There*, after "died." Al. MS. has it. *Moses*, before "took off." They had not changed the number in ver. 27.

Insertions.

Verse 5. (*Have ye done*) *this?* after “wherefore.” Comp. ch. xxi. 5. *Is there*, before “water.” Supplied by E. T. “non habet,” Vulg.

Verse 8. *Thy*, before “rod.” Not in Al. MS. or Compl. The Syr. has לך סב, “take to thyself.” See ver. 11, and Patrick and Ainsworth on the question whether it was Aaron’s or Moses’ rod.

Verse 9. *The Lord*, before “appointed.” *That (was)*, after “rod.” Compl. omits τήν: “quæ erat,” Vulg.

Verse 10. *Me*, after “hear.”

Verse 14. *Saying*, after “Edom,” “qui dicerent,” Vulg. So Jonath.

Verse 16. *The Lord*, before “heard.”

Verse 17. *Thy*, before “pit,” “tuis,” Vulg. Not in Compl. See ver. 19, and comp. ch. xxi. 22.

Verse 19. *To thee*, after “give.” So the Arab.

Verse 20. *Through me*, after “pass.” See ver. 18.

Verse 25. *Before all the assembly*, at the end. See ver. 27. Not in Compl.

Verse 27. *Him*, after “appointed.”

Notes.

Verse 8. *The rock*, τῇ πέτρᾳ, הסלע. In Exod. the word is צור. סלע is, perhaps, better translated by *cliff*. Comp. ch. xxiv. 21, Ps. lxxviii. 15, 16, 20. In Neh. ix. 15, however, the first rock seems intended by סלע. Onk. has טינרא in Exod. and כיפא here.

Verse 10. *Summoned*, in the singular, as being followed by ויאמר. So the Syr. and Ar., and virtually the Vulg.

Verse 13. *Contradiction*. So Vulg. Comp. Heb. xii. 3. מריבה, “Meribah,” E. T., “strife,” E. M. Comp. Deut. xxxii. 51. Some copies have λαιδορίας, as more in harmony with the following verb, and with ver. 24. Comp. also ver. 3, Exod. xvii. 2.

Verse 16. *On (the) side*, ἐκ μέρους, קצה, “in the uttermost,” E. T., בסטר. Onk., Jonath.

Verse 19. *By the mountain we will pass by*, במסלה נעלה, “we will go by the highway,” E. T. מסלה, being literally “a highway,” “raised causeway,” “embankment,” and עלה, signifying “to go up,” may account for their translation. See Isai. xlix. 11. Later

in the verse they have the same words for *ברגלי אעברה*, "I will go through on my feet." E. T. They did not think it worth while to vary their expression: or we should read *ὄριόν* for *ὄρος*, comp. vv. 16, 17, 21, ch. xxi. 22; or they confounded *רגל* with *גבל*, giving the latter its Arabic signification of a mountain. See Schl. on *ὄρος*, ad voc. *גבול*. In the former place the Sam. Ver. has *כיפה*, "petra," perhaps having mistaken *מסלה* for *סלע*.

But the matter is nothing, *רק אין דבר*, "only, without (doing) any thing (else)," E. T. The whole affair is quite a trifle: not worth speaking of. Onk. has "there will be no harm done," or, "the trouble that I shall give will be nothing." The Vulg. refers it to the bargaining for water: "nulla erit in precio difficultas."

Verse 24. *Ye may not enter*. True, but the Heb. is *יבא*, "he shall not enter," E. T. Compl. has *εἰσέλθῃ*. In the plural it harmonizes better with the remainder of the verse. The Vulg. has both verbs in the singular.

Verse 27. *Caused him to ascend*, *יעלו*, "they went up," E. T. They took the verb as if in Hiphil, and the *ו* as a pronoun. See ver. 25, which Al. MS. follows still more closely, having *αὐτούς* for *αὐτόν*.

CHAPTER XXI.

1. AND the Chananite king of Arad who dwelleth by the wilderness heard that Israel came (the) way of Atharin, and he warred against Israel, and seized of them a captivity. 2. And Israel vowed a vow to the Lord, and said, If thou wilt deliver up this people (to be) subject to me, I will anathematize it and its cities. 3. And the Lord heard the voice of Israel, and delivered up the Chananite (to be) his subject, and he anathematized him and his cities, and they called the name of that place, Anathema. 4. And having removed from the mountain Or (by) a way (leading) to (the) Red sea, they compassed Edom's land: and the

people was depressed in spirit during the journey. 5. And the people spake evil against God and against Moses, saying, Wherefore (is) this? thou hast brought us forth out of Egypt to kill (us) in the wilderness: for there is neither bread nor water: moreover our soul abhorreth this very empty bread. 6. And the Lord sent among the people the serpents that cause death, and they bit the people; and much people of the sons of Israel died. 7. And the people having come unto Moses, said, We have sinned, for we have spoken evil against the Lord, and against thee: pray therefore unto the Lord, and may he take away from us the serpent. 8. And Moses prayed unto the Lord for the people: and the Lord said unto Moses, Make thyself a serpent, and put it on an ensign: and it shall be when a serpent shall have bitten a man, every one who (is) bitten, having seen it, shall live. 9. And Moses made a brazen serpent, and set it upon an ensign, and it came to pass when a serpent had bitten a man, he even looked upon the brazen serpent, and lived. 10. And the sons of Israel removed, and encamped in Oboth. 11. And having removed out of Oboth, they also encamped in Achalgai on the farther (side), in the wilderness which is before Moab, towards (the) rising of (the) sun. 12. And from thence they removed, and encamped at (the) valley of Zared. 13. And having removed from thence, they encamped at the farther (side) of Arnon in the wilderness, (in the part) that projecteth from the borders of the

Amorrhceans: for Arnon is Moab's border, between Moab and between the Amorrhcean. 14. Therefore it is said in a book, (entitled) The Lord's war, He hath set Zoöb on fire and the brooks of Arnon. 15. And the brooks he appointed to form the habitation of Er: and it adjoineth to the borders of Moab. 16. And from thence (they went to) the well: this (is the) well, (of) which the Lord spake unto Moses, Gather the people together, and I will give them water to drink. 17. Then sang Israel this song at the well, Begin ye (the song) to it; O well! 18. Rulers digged it, kings of nations in their regality, in their exercise of lordship, hewed it out. And from (the) well (they came) to Manthanain: 19. And from Manthanain to Naaliel: and from Naaliel to Bamoth: and from Bamoth to Jäne, which is in the plain of Moab, (and is seen) from (the) top of the scarped (mountain, being) the (part) that looketh towards the wilderness. 20. And Moses sent ambassadors unto Seon king of (the) Amorrhceans with peaceable words, saying, 21. We will pass by through thy land, we will go in the road, we will not turn aside either into field or into vineyard: 22. We will not drink water out of thy well: we will go in the royal road, until we have passed by thy borders. 23. And Seon did not grant to Israel to pass by through his borders; and Seon gathered together all his people, and came out into the wilderness to set (them) in array against Israel: and he came out unto Jassa, and set (them) in array against Israel. 24. And

Israel smote him with slaughter of (the) sword, and they exercised dominion over his land from Arnon unto Jaboc, unto (the) sons of Ammon: for Jazer is the border of (the) sons of Ammon. 25. And Israel took all these cities, and Israel dwelt in all the cities of the Amorrheans, in Esebon, and in all the (villages) appertaining to it. 26. For Esebon is, it is (the) city of Seon the king of the Amorrheans: and the same made war formerly against (the) king of Moab: and they took all his land from Aroer unto Arnon. 27. Therefore say they who speak figuratively, Come ye into Esebon, that Seon's city may be built and prepared: 28. Because a fire hath come forth out of Esebon, a flame out of Seon's city, and hath devoured as far as Moab, and swallowed up (the) pillars of Arnon. 29. Woe to thee, Moab; thou hast perished, people of Chamos: their sons have been given up (in order) to escape (death), and their daughters (as) captives to Seon the king of the Amorrheans. 30. And their seed shall perish, (from) Esebon unto Debon: and the women have yet caused a fire to burn against Moab. 31. So Israel dwelt in all the cities of the Amorrheans. 32. And Moses sent to explore the (city) Jazer: and they took it, and its villages, and cast out the Amor-rhean who dwelt there. 33. And having returned, they went up the way that (leadeth) to Basan: and Og king of Basan came out to an encounter with them, and all his people to battle to Edräin. 34. And the Lord said unto Moses, Thou shalt not fear him,

for I have delivered him into thy hands, and all his people, and all his land: and thou shalt do to him as thou didst to Seon king of the Amorrhians, who dwelt in Esebon. 35. And he smote him and his sons, and all his people, until he left not any alive of him: and they inherited his land.

Omissions.

Verse 2. *Indeed*, וְנָתַן, after “if thou wilt.” Perhaps intended to be expressed by the preposition *παρά* in *παράδωκε*. Comp. ch. xvii. 12. In ver. 3, however, they have it for the simple verb, וַיִּתֵּן.

Verse 9. *The*, הַ, before “ensign.” So E. T. “a pole.” That, namely, which he had been ordered to use.

Verse 13. *Which (is)*, after “Arnon.”

Verse 15. *At the stream*, וְאֵשֶׁר, before “the brooks,” and *that*, וְאֵשֶׁר, after it.

Verse 16. (*They went*) *to*, before “the well,” “ex eo loco apparuit puteus,” Vulg., “datus est eis puteus,” Onk., Jonath., “and thence the well,” Syr., “there they found a well,” Booth., “and thence was obtained a well,” Geddes. Beer is not mentioned among the stations, ch. xxxiv. *The*, after “this.” Al. MS. has it.

Verse 33. *He*, before “and all.” So Vulg.

Insertions.

Verse 2. *Him and*, before “his cities.” See ver. 3.

Verse 3. (*To be*) *his subject*, after “the Chananite.” See ver. 2. So the Sam., Syr., Arab. *That*, before “place,” “illius,” Vulg.

Verse 4. (*Leading*) *to*, ἐπὶ, before “the Red Sea,” “quæ ducit ad,” Vulg. Comp. Deut. ii. 8, and see Bp. Horsley.

Verse 5. *Saying*, after “Moses,” “ait,” Vulg. So the Syr. and Ar. using the plural. Onk. has וַיִּשְׁאוּ, “objurgati sunt.” *This*, after “wherefore (is).” They may have read לָמָּה זֶה. Comp. Exod. xvii. 3 ; ch. xx. 5. *There is*, before “neither,” “deest—non sunt,” Vulg. E. T. supplies it.

Verse 6. *The sons of*, before "Israel."

Verse 7. *Therefore*, before "unto the Lord." The necessity being apparent.

Verse 8. *Unto the Lord*, after "prayed." See ver. 7. *When a serpent shall have bitten a man*, after "it shall be." See ver. 9. So the Syr. and Jonath.

Verse 11. *Achal*, at the beginning of the word Achalgai. See *Notes*, and comp. ch. xxxiii. 44. Has it any thing to do with אהל, habitation, or tent? Perhaps the tabernacle was pitched here on some conspicuous eminence.

Verse 12. *And*, at the beginning. So Vulg. Not in Al. MS. or Compl. Similarly in ver. 13, the expression being slightly varied.

Verse 13. *Is*, after "Arnon." Supplied by E. T. and Vulg. Similarly vv. 19, 24.

Verse 16. *To drink*, at the end. Not in Compl. See Exod. xvii. 1.

Verse 17. *The*, before "well," τοῦ φρέατος.

Verse 19. (*And is seen*) *from*, ἀπό, before "the top." It does not seem probable that the host of the Israelites went to the top of Pisgah; though טרה here may mean an upland region, distinct from the Arabah, as being under cultivation. I have suggested a meaning, but feel very doubtful as to its correctness. If Monsieur de Sauley's opinion as to the westerly position of Pisgah be well founded, in which, however, I believe he stands alone, the host might now be moving away from it. See *Notes*.

Verse 20. *With peaceable words*, before "saying." So Sam. See Deut. ii. 26.

Verse 21. *We will go in the road*, after "land." See ver. 23. *Thy*, before "well." Not in Compl. Al. MS. has it before "vineyard" also. Comp. ch. xx. 17.

Verse 26. *Is*, after "Esebon." It is a city, with towns dependent upon it, and more than that, it is a capital, and royal city. Compl. omits it after Ἀμορραίων. *Unto*, ἕως, before "Arnon." Possibly. See *Notes*.

Verse 28. *And*, before "hath devoured." So Vulg. again, before "hath swallowed up." Supplied by E. T. and Vulg.

Verse 31. *All the*, before "cities," which represents here ארץ, the whole land. The Sam. has בערי. See ver. 25, and comp. 2 Chr. xvii. 2, xxxii. 4; Josh. ii. 14, 18, iv. 13; Eccles. xiii. 16.

Verse 32. *It and*, before “villages.” It was afterwards occupied by the Gadites, ch. xxxii. 35. Comp. v. 24. *Dwelt*, before “there.” E. T. supplies “were.” Vulg. has “habitatores.”

Verse 34. *All*, before “his land.” So Syr. and Jonathan.

Notes.

Verse 1. *Of Arad*. E. T. makes it the name of the man. But Onk., Syr. and Hieros. concur in treating it as a place. The latter has “who reigned in Arad.” See Josh. xii. 14, Judg. i. 16, and comp. in LXX., Gen. x. 18. So Jun. et Trem., Patrick, Ainsworth, Boothroyd.

Atharin, Ἀθαρείν, האתרים, “the spies,” E. T. אתר, is in Chaldee “a place,” and so Michaelis understood it here. See Boothroyd’s note. He retains the word; so Adam Clarke, Horsley, Patrick.

Verse 2. *Anathematize*, or devote to destruction, which so certainly followed, that the words might be considered as equipollent. The Arab. has “faciam urbes ejus vota spontanea.” Comp. Lev. xxvii. 28, Deut. xiii. 15, Josh. vi. 17, Judg. i. 17, 1 Chr. iv. 41, ver. 3.

Verse 6. *That cause death*, τοὺς θανατοῦντας, הישרפים, “fiery,” E. T. So called, I suppose, from the intense inflammation occasioned by their bite. Comp. Deut. viii. 15. In Jer. viii. 17, they use θανατοῦντας for צפענים, “basilisks,” or “cockatrices.” The Syr. and Targ. have חדרמנין, “destructive,” “ad cujus morsum nulla est medicina,” R. Salomon on Gen. xlix. 17, ap. Buxtorf. How deadly they were is shewn at the conclusion of the verse.

Verse 8. *An ensign*, σημεῖον, נס, “a pole,” E. T. The pole of one of their banners may have been used.

Verse 9. *And bitten*. Al. MS. and Compl. have ἔδακεν for ἔδακνευ.

Verse 11. [*Achal*]gai on the farther (side), עיי העברים, “Ijeabarim,” E. T., “heaps of Abarim,” E. M. Onk. has “in vado transeuntium.” Perhaps there was some mountain-torrent here between the hills. Comp. Deut. x. 7. They give Abarim the same meaning of beyond, or on the farther side, in ch. xxvii. 12, xxxiii. 44. It may be rendered, mounds of passing over, indicating the spot where men passed from one territory into another. Comp. Gen. xxxi. 52. Or, subordinate hills, spurs, or offsets of the great

mountain Abarim, ch. xxxiii. 47. "Monticelli, ove nascevano i monti d'Abarim," Diodati. Stanley thinks that "ע" means "heaps of ruins." Comp. Josh. viii. 28, xv. 19. Jun. et Trem. has "cumulos montium Habarimorum."

Verse 14. *He set Zoöb on fire*, אֵת וְהָב בְּסוּפָה, "what he did in the Red Sea," E. T., "Vaheb in Suphah," E. M. Shewing that the translators had little trust in their interpretation of this obscure passage. It seems that the LXX. read וְהָב for וְהָב: but how they came to explain בְּסוּפָה by ἐφλόγισε, I cannot tell. Schl. thinks they looked upon it as a sort of gerund from the verb סוּף, "in consumendo." It does not, however, appear either in Hebrew or Chaldee to have any reference to consuming by fire: though סוּפָה, "tempest," is often connected with fire in the Sacred Books, as Amos i. 14, Isai. xxix. 6, lxvi. 15, Nah. i. 3, 6; comp. ver. 28. It may be remarked that the words סוּף and וְהָב, as names of places, occur in the same sentence, Deut. i. 1. See Jerome, *de Loc. Heb.*, Aug. *Qu.* 42. There is a Djebel es Soufa to the south of Zoar. The Italic had Moab, for Zoöb. See Rosenm. ap. Barret. The Syr. has שְׁלֵהבִיתָא, from שְׁלֵהב "accendero."

Verse 15. *He appointed to form the habitation of*, κατέστησε κατοικίσαι, נָטָה לִשְׁבֹת, "goeth down to the dwelling of," E. T., "inclinati sunt ut requiescerent," Vulg., which translates אִשָּׁר by "scopuli." Does it mean to describe the Arnon as "saxa rotantem" (Claudian) down to that point, where it takes a bend in a westerly direction, and becomes less rapid? The idea of the LXX. may be that the houses of Ar were built so close to the river, that they appeared to be standing in it, Deut. ii. 36. The Syr. has אִתְקַן, of the same meaning as κατέστησε. Schleusn. prefers the Compl. reading of κατοικῆσαι, in which case we may translate, "he appointed Ar to inhabit the brooks." Comp. Gen. xiii. 6. In another view of the words, suggested by the Samar. which has וְאִשָּׁר הִנְחִלָם, they have rendered הִנְחִלָם, by κατέστησε, deriving it from נָחַל, "to cause to occupy." אִשָּׁר would then not be omitted, but find its representative in τοὺς χεῖράρρους.

Verse 17. *At the well, or, concerning the well, or addressed to the well.* Comp. what follows: עָלִי, "spring up," E. T. They took it to be עָל, perhaps reading ה (see *Insertions*) in connexion with בָּאָר, instead of the final י in עָלִי.

Verse 18. *In their regality, in their exercise of lordship*, ἐν τῇ

βασιλείᾳ αὐτῶν, ἐν τῷ κυριεῦσαι αὐτῶν. בְּמוֹחֶקֶק בְּמִשְׁעָנָתָם, “by (the direction of) the lawgiver, with their staves,” E. T. The LXX.’s interpretation seems preferable here: the words in question both signify “staves,” or “sceptres,” and being emblems of supreme authority, are taken for that authority itself. It was the privilege of the rulers to set an example, and to be foremost in every good work: but we need not suppose that the whole manual labour devolved upon them. Kennicott translates, “by their decree, by their act of government.” The pronoun following the latter word serves for both. *From (the) well*, מִמְּדִבְרָה, “from the wilderness,” E. T., ver. 13. They seem to have read מִבְּאֵר. See Horsley.

Verse 19. *To Iane*, εἰς Ἰανήν, הַגִּיאַ, “in the valley,” E. T. Onk. though not making it a proper name, prefixes לְ, “unto;” and so the Arab. They seem to have read יַאֲנָה, or יַנְאָה, for הַגִּיאַ. It seems rather a contradiction in terms to say with the Vulg. Bamoth, hills, or high places, is a valley; *in* a valley they might be: see Harcourt, *Doctrine of the Deluge*, Vol. II. p. 245. Patrick suggests “to the valley.” So Boothroyd, Jun. et Trem.; Al. MS. and Compl. have *νάπην*, which is probably correct, and Ἰανήν a corruption of it.

Verse 20. (*Seen*) *from (the) top of the scarped mountain*, or *at a little distance from*, or *receding from*; see *Insertions*, רֹאשׁ הַפִּסְגָּה, “to the top of Pisgah,” E. T., “the hill,” E. M. So Onk, Syr. “the fortress,” Arab. סְכִינִתָּה, “speculæ,” Sam. Ver. “ad initium collium,” Jun. et Trem., “where appeareth the top of Pisgah,” Boothr. Qu. whether the epithet λελαξευμένον, or λαξευτήν, as in Deut. iv. 49, throws any light upon the question raised by Mr de Sauley, Vol. II. p. 77, whether Pisgah is not identical with Djebel Fechkah, situated on the west of the Jordan, at the upper, or north-west, corner of the Dead Sea? They may have merely translated פִּסְגָּה literally, to shew that they understood its meaning, or they may have had some local information on the subject, which induced them to give the epithet. as properly expressing the character of the mountain. De Sauley, p. 61, speaks of the *steep cliffs* of the Djebel Fechkah, twenty-five yards distant on his left, the sea being two hundred yards on the right; and in p. 56, mentions it as *becoming hollowed*, and *forming a kind of circus*. See ch. xxvii. 12, in LXX. He, however, considers mount Nebo to be Djebel Atarous, on the east of Jordan, exactly opposite Djebel Fechkah, and Deut. xxxiv. 1, places them together.

The wilderness, הַיְשִׁימוֹן, "Jeshimon," E. T., "the wilderness," E. M., "desertum," Vulg., "die Wüste," Luther. The Arab. has a word meaning "fields," or "plains." It seems to mean "the desert tract in the south of Palestine, on both sides of the Dead Sea." Stanley. Comp. ch. xxiii. 28, Ps. lxvii. (viii.) 8.

Verse 21. *Moses*, "Israel," which he represented. Comp. ver. 32, Deut. ii. 26.

Verse 24. *Jazer*, יַעֲזֹר, "strong." They read יַעֲזֹר, as in ver. 32. Boothroyd follows them. Horsley says, perhaps they may be right, Jazer having been on the border of the Ammonites.

Verse 26. *From Aroer*, מִיָּרֹד, "out of his hand," E. T. They seem to have read מַעֲרָעַר, instead of מִיָּרֹד עַד, and then inserted ἕως to make up the sense. Comp. ver. 28. The Syr. has "a terminis ejus." Horsley thinks יָרֹד, a corruption of the name of some place, I suppose on the original northern boundary of Moab. But as Aroer was on the bank of the Arnon, Deut. iv. 48, it is not likely to have been that place. *They*, יָקַח, "he" took, E. T. Al. MS. and Compl. have ἔλαβε.

Verse 28. *As far as*, ἕως, עַד, "Ar," E. T., ver. 15. They read עַד. So Syr., Sam. Text and Ver. In Deut. ii. 9, 18, 29, they confound it with Aroer. *Swallowed up*, κατέπιε, בָּעָלִי, "the lords." They read בָּלָע. *Pillars*, בְּמוֹת, "high places," E. T., often surmounted by a pillar. Comp. Lev. xxvi. 30, ch. xxii. 41, xxxiii. 52.

Verse 29. (*In order*) *to escape (death)*, διασώζεσθαι, פָּלִיטִים, "that escaped," E. T., "fugitive," Kennicott, "in fugam," Vulg. I suppose it means that the men surrendered as their only chance of avoiding destruction. Onk. and the Syr. look upon them as "hostages;" the Arab. as "slaves."

Verse 30. *And their seed*, וַנִּירֶם, "we have shot at them," E. T. As נִיר signifies "novalis, sativus ager," they may have thought to express it by σπέρμα in the sense of σπόρος, which sometimes signifies "seed-time," sometimes "the harvest." To the same purpose the Syr., which has "fields." The Vulg. adopts another meaning of נִיר, "jugum." And so probably Onkelos and Hieros. Horsley and Ainsworth consider it as "a lamp." Comp. Isai. xxxi. 9. See also Patrick. Jun. et Trem. is with E. T. *The women*, נָשִׁים, "we have laid them waste," E. T. Not having perceived that the נ in נִירֶם indicated the first person plural of the verb, they

again misapprehend it here. Perhaps the Vulg. means to follow them, in using the term "lassi:" "weak as women." Comp. Jer. xxvii. (50) 37. *Have yet caused a fire to burn*, עַד נִפַּח אֵשׁ, "unto Nophah which (reacheth)," E. T. They seem to have followed the Sam. Text, אֵשׁ עַל. Horsley approves of אֵשׁ, and נִפַּח means "to blow up a fire." See Ezek. xxii. 20. Jon. and Hier. have "fabros." There is a mark over the ך in אֵשׁ, shewing that it may be omitted, Ainsworth, Davidson. *Moab*, מוֹאָב, for which they read מוֹאָב.

CHAPTER XXII.

1. AND the sons of Israel having removed, encamped on (the) west of Moab by the Jordan opposite to Jericho. 2. And Balak son of Sepphor having seen all things whatsoever Israel had done to the Amorrhean, 3. Moab also feared the people exceedingly, because they were many: and Moab abhorred (the) presence of (the) sons of Israel. 4. And Moab said to the senate of Madiam, Now will this assemblage lick up all (those) who (are) round about us, as the steer would lick up the green (grasses) from the plain. And Balak son of Sepphor was king of Moab at that time. 5. And he sent ambassadors unto Balaam son of Beor (at) Phathura, which is upon the river of (the) land of (the) sons of his people, to call him, saying, Behold, a people hath come forth out of Egypt, and, behold, it hath covered the face of the land, and the same is seated close to me. 6. And now come curse me this people, for the same is stronger than we, if (so) we may be able to smite (some) of them, and I shall drive them out of the

land: for I know (that they) whom thou shalt bless, are blessed, and whom thou shalt curse, are cursed. 7. And the senate of Moab went, and the senate of Madiam, and the divination presents in their hands: and they came unto Balaam, and spake to him the words of Balak. 8. And he said unto them, Lodge here (this) night, and I will answer you what things soever the Lord shall speak unto me. And the rulers of Moab abode with Balaam. 9. And God came unto Balaam, and said to him, What (do) these men with thee? 10. And Balaam said unto God, Balak son of Sepphor, king of Moab, hath sent them unto me, saying, 11. Behold, a people hath come forth out of Egypt, and covereth the face of the land, and the same is seated close to me: and now, come, curse me it, if so I shall be able to smite it, and shall drive it out of the land. 12. And God said unto Balaam, Thou shalt not go with them, neither shalt thou curse the people; for it is blessed. 13. And Balaam having risen in the morning, said to Balak's rulers, Return unto your lord: God permitteth me not to go with you. 14. And the rulers of Moab having arisen, came unto Balak, and said. Balaam is not willing to go with us. 15. And Balak added to send again rulers, more, and more honourable than these. 16. And they came unto Balaam, and say to him, These things saith Balak the (son) of Sepphor: I entreat thee, delay not to come unto me. 17. For honourably I will honour thee, and

whatsoever thou shalt say I will do for thee: and come, curse me this people. 18. And Balaam answered and said to Balak's rulers, If Balak were to give me his house full of silver and gold, I should not be able to transgress the word of the Lord God, to do it (whether) little or great in my mind. 19. And now do you also abide here this night, and I shall know what the Lord will add to say unto me. 20. And God came unto Balaam at night, and said to him, If these men come to call thee, having arisen, follow them: but whatsoever word I shall speak unto thee, that thou shalt do. 21. And Balaam having risen in the morning, saddled his she-ass, and went with the rulers of Moab. 22. And God was wroth with indignation, because he went (of) himself: and the angel of God stood up to be an adversary to him: and he was riding upon his ass, and his two servants with him. 23. And the ass having seen the angel of God withstanding in the way, and the sword drawn in his hand, the ass also turned aside out of the way, and went into the plain: and he smote the ass with his rod to direct her in the way. 24. And the angel of God stood in the interstices of the vines, a fence on this side and a fence on this side. 25. And the ass having seen the angel of God, pressed herself against the wall, and squeezed the foot of Balaam against the wall, and he added yet to scourge her. 26. And the angel of God repeated (his opposition), and having gone away (from thence) stood in a narrow place, in

which it was not (possible) to turn aside, right or left. 27. And the ass having seen the angel of God, sat down under Balaam: and Balaam was indignant, and smote the ass with the rod. 28. And God opened the mouth of the ass, and she saith to Balaam, What have I done to thee, that thou hast smitten me this third (time)? 29. And Balaam said to the ass, Because thou hast mocked me, and if I had a sword in my hand, I would now have pierced thee. 30. And the ass saith to Balaam, (Am) not I thine ass, on whom thou hast ridden from thy youth unto the present day? whether having overlooked with an oversight have I done to thee thus? then he said, Nay. 31. Then God opened the eyes of Balaam, and he saw the angel of the Lord withstanding in the way, and the sword drawn in his hand, and having bowed (himself) he worshipped on his face. 32. And the angel of God said to him, Wherefore hast thou smitten thine ass this third (time)? and, lo! I came forth to be thine adversary, because thy way (was) not comely before me; and the ass having seen me, turned aside from me this third (time). 33. And if she had not turned aside, now therefore thee indeed would I have killed, but her would I have saved. 34. And Balaam said to the angel of the Lord, I have sinned, for I knew not, that thou withstoodest me in the way (in order) to an encounter; and now if it pleaseth thee not (that I should go on) I will get me back. 35. And the angel of God said unto Balaam, Go along with

the men: nevertheless the word, which I shall say unto thee, that thou shalt observe to speak. And Balaam went with the rulers of Balak. 36. And Balak having heard, that Balaam cometh, went out to a meeting with him, unto a city of Moab, which is at the borders of Arnon, which is at the edge of the borders. 37. And Balak said unto Balaam, Have I not sent unto thee (before) to call thee? wherefore camest thou not unto me? shall not I indeed be able to honour thee? 38. And Balaam said unto Balak, Behold, I come unto thee now: shall I be able to speak any thing? the word, which the Lord shall put into my mouth, that I shall speak. 39. And Balaam went with Balak, and they came to cities of habitations. 40. And Balak sacrificed sheep and steers, and sent to Balaam and to the rulers who (were) with him. 41. And it became morning: and Balak having taken Balaam, caused him to go up on the pillar of Baal, and shewed him from thence a certain side of the people.

Omissions.

Verse 6. *I pray thee*, נַי, after "come." So Vulg. Comp. vv. 11, 16. Similarly vv. 17, 19, where Vulg. "obsecro."

Verse 13. *For*, before "God."

Verse 17. *Very*, מְאֹד, before "honourably." Compl. has σφόδρα. *All*, כָּל, before "whatsoever." So E. T., Vulg. It is implied in ὅσα. *To me*, after "say." The Vulg. has "volueris."

Verse 22. *In the way*, after "stood up." Comp. ver. 23.

Verse 23. *His*, before "sword." Similarly ver. 31. *Balaam*, before "smote."

Verse 29. *My*, before "hand." Compl. and Al. MS. have it. The Vulg. omits both.

Verse 33. *From me*, after “aside,” ἀπ’ ἐμοῦ, Al. MS. and Compl.

Verse 37. *Earnestly*, E. T. representing the repetition of שלח. So the Syr. and Vulg. Compl. has ἀποστείλας.

Verse 38. *At all*, E. T. representing יכל. So Vulg.

Insertions.

Verse 1. *Opposite to*, κατά, quasi κατὰ πρόσωπον, before “Jericho.” E. T. supplies “by:” but that seems to denote too great proximity. “Over against,” Boothroyd, Patrick.

Verse 4. *From*, or *out of*, ἐκ, before “the plain.” “usque ad radices,” Vulg. *Was*, before “king.” Suppl. by E. T. and Vulg. *This*, before “assemblage.” The Sam. has הִזֶּה. So E. T., Vulg., Syr., Arab.

Verse 5. *Is*, after “which.” Suppl. by E. T. The Vulg. refers it to Balaam, and has “habitabat.” *And*, before “behold.”

Verse 6. *Thou*, emphatically: twice. So Syr.

Verse 9. *To him*, after “said,” “ad eum,” Vulg.

Verse 10. *Them*, after “sent.” Jonath. has “embassadors.” *Saying*, at the end. Suppl. by E. T. and Vulg., Syr., Arab.

Verse 11. *And the same is seated close to me*, after “land.” See ver. 5. *Of the land*, at the end. See ver. 6.

Verse 17. *For thee*, after “do,” “dabo tibi,” Vulg.

Verse 18. *It*, after “to do.” *In my mind*, at the end. See ch. xxiv. 13. Whether I think it easy or difficult, right or wrong, I can only do that which I am instructed to do. Viger *de Idiotismis*, p. 89, note.

Verse 20. *These*, before “men,” “isti,” Vulg.

Verse 23. *With his rod*, after “smote the ass.” See ver. 27. For the expression, ἐν ῥάβδῳ, comp. 2 Sam. vii. 14, 1 Cor. iv. 21.

Verse 25. *Yet*, ἔτι, after “added.”

Verse 27. *The*, before “rod.” Mentioned (according to them) in ver. 23.

Verse 29. *And*, before “if.” So the Syr. and Arab.

Verse 32. *And*, before “lo!” *Thine*, before “adversary,” εἰς διαβολήν σου. “To withstand thee,” E. T. “tibi,” Vulg. So Syr., Davidson. *Thy*, before “way.” Suppl. by E. T. “tua,” Vulg. 7. Sam.

Verse 33. *And*, at the beginning, “et,” Vulg.

Verse 35. *Observe*, before “to speak.” The Sam. has it here, and in ver. 38, changing תרבר and ארבר into לרבר, Geddes, Davidson. See ch. xxiii. 12.

Verse 41. *A certain*, or *one*, before “side,” μέρος τι, קצה, “the utmost (part),” E. T. As the army was generally encamped in four divisions, this may mean one of them; not the farthest, but the nearest, probably. Comp. ch. xxiii. 10, 13, where Onk. has “unum ex quatuor castris Israel.” But see also ch. xxxiii. 6.

Notes.

Verse 1. *On the west*, בערבות, “in the plains,” E. T. Comp. ch. xxvi. 3, where they have Araboth: xxxiii. 48, xxxvi. 13; Deut. i. 1, ii. 8, where Araba. Josh. ii. 16, where Vulg. “occidentalem plagam.” 2 Sam. xvii. 16, Ezek. xlvi. 8, where Ἀραβίαν, Amos vi. 14. The proper word for the west is מערבה. See Isai. xlv. 6. The host was probably now encamped to the north-west of the territory of Moab. *By*, παρὰ, מעבר, “on this side,” E. T. Comp. Josh. vii. 7, where the Hebrew is בעבר, and Josh. xxii. 7, where Chetib is מעבר, and Keri בעבר. The Syr. and Arab. have על, and על. The Vulg. has “trans,” applying it to the site of Jericho. עבר sometimes means “a side” simply.

Verse 3. *Abhorred*, יקץ, “was distressed,” E. T. The same mixture of fear and disgust which the Egyptians experienced towards the children of Israel, Exod. i. 12. “tæduit,” Jun. et Tr. So the Arab.

Verse 5. *Close to*, ἐχόμενός μου, ממלי, “over against me,” E. T. “on my border,” Parkh. Comp. Deut. xi. 30. Patrick explains it, “not far from me.”

Verse 6. *If (so) we may be able to smite (some) of them*, “Peradventure I shall prevail, (that) we may smite them,” E. T. אולי אוכל נכה בו. Parkh. takes נכה as the infinitive. The Syr. has נכשה, and מנה בו. נכה בו, “to inflict on them a blow;” which the destruction of a portion of the people would be. In ver 11, they have “to smite it.”

Verse 7. *The divination presents*, literally, “divinations;” metonymically, “the gifts without which the divination was not to be expected,” τὰ μαντεῖα, קסמים. The Hieros. has “literæ obsignatæ,” containing the subject on which his aid as a prophet was requested.

Verse 9. *What (do)* מִי, "what men (are)," E. T. "quid sibi volunt," Vulg. "what (want)," Boothr.

Verse 13. *Lord*, perhaps אֲדֹנָי for אֲרִי. See Grabe's *Prolegom.* iv. 2.

Verse 14. *Is not willing*, מֵאֵן, "refuseth," E. T. "noluit," Vulg. אֵלָּא צָבָא, Syr. Comp. ch. xx. 21.

Verse 16. *Delay not*, μὴ ὀκνήσης, Acts ix. 38. אַל תַּמְנַע, "let nothing hinder thee," E. T. "be not letted," E. M. "ne cuncteris," Vulg. Comp. Judg. xviii. 9.

Verse 22. *He went (of) himself*, ἐπορεύθη αὐτός, הוֹלֵךְ הוּא, where the pronoun seems to be emphatic, as denoting that he had not waited to see whether the princes of Moab would come to call him in the morning, ver. 20, but had anticipated them by rising up and proceeding of his own accord. The Paris Arabic expresses his going by a word which signifies his plunging greedily into it. See 2 Pet. ii. 15, Jude 11. Adam Clarke, *ad loc.* "with a covetous intent," Boothroyd. *Of God*, יְהוָה, of the Lord. Similarly, vv. 23, 24, 25, 26, 27, 28, 31, where on the second occurrence of the word they have Κυρίου, 32, 35; but Κυρίου in ver. 34.

Verse 24. *In the interstices*, ἐν ταῖς αὐλαξί, literally, "furrows," spaces left between the vines for the purposes of cultivation; but here rather of transit; מִצְעוֹל, "a path," E. T., fenced off from the vineyard with walls on either side. Al. MS. has ἀμπελώνων, "vineyards," for ἀμπέλων, "vines." Comp. Lev. xxv. 3, Canticles ii. 15.

Verse 28. *Third (time)*, יְשַׁלֵּשׁ רַגְלִים, "three times," E. T., "jam tertio," Vulg. Similarly ver. 32, ch. xxiv. 10.

Verse 30. *Having overlooked with an oversight*, ὑπεροράσει ὑπεροδῶσα. "Have I done this out of mere wantonness and carelessness?" or rather, with reference to ver. 29, "out of contempt for thee?" But הִסְכַּנְתִּי, "was I ever wont?" E. T., does not express either of these ideas. Some think that they read הִסְכַּלְתִּי, "was I so foolish?" Pride and folly are near akin. *From thy youth*, מִעוֹדךָ, "ever since (I was) thine," E. T., "ever since thou wast," E. M., "ex quo esse cœpisti," Onk., "semper," Vulg. Jon., Hieros., and the Syr. agree with the LXX. See Gen. xlviii. 15.

Verse 32. *Not comely*, οὐκ ἀστεία, יֵרֵט, "is perverse," E. T. Jonath. has מַהוֹנֵן לֹא. Comp. him on Gen. xxiv. 12, 26. Some think it should be οὐκ εὐθεῖα. But see Schleusner.

Verse 34. *It pleaseth*. The Vat. has ἀρκέσει, but I take tho

true reading to be ἀρέσκει, as in Al. MS. and Compl., and have translated accordingly.

Verse 36. Ἐκ μέρους, בקצה, “at the very edge,” so as to form part of the border itself. Or, perhaps, at the extremity, most distant part, of the border from his own royal residence, shewing his respect for Balaam by going so far to meet him. See Vulg. here and in ver. 39.

Verse 39. *Habitations*, ἐπαύλεων, Exod. xiv. 2. “Huzzoth,” E. T., Anglice, Hutton. They may have read הוצות for הוצות, which probably means “streets.” So Jonath. and perhaps Onk. The Syr. follows the LXX. The Sam. Text has “visions,” and the Sam. Ver. “mysteries.”

Verse 41. *The pillar*, במות, “high places,” E. T. Comp. ch. xxi. 28. Perhaps resembling the Buddhist topes of India, which it is thought were originally of wood, and so consumable by fire.

CHAPTER XXIII.

1. AND Balaam said to Balak, Build me here seven altars, and prepare me here seven steers, and seven rams. 2. And Balak did even as Balaam had said to him: and offered a steer and a ram upon the altar. 3. And Balaam said unto Balak, Stand up by thy sacrifice, and I will go, (to ascertain) if God will appear to me in a meeting, and what thing soever he shall shew me I will declare to thee. And Balak stood by his sacrifice. 4. And Balaam went to consult God, and went (by) a straight (way). And God appeared to Balaam: and Balaam said unto him, I have prepared the seven altars, and have brought up a steer and a ram upon the altar. 5. And God put a word into the mouth of Balaam, and said, Having returned unto Balak, thus thou shalt speak. 6. And

he turned away unto him, and he moreover was standing by his whole burnt-offerings, and all the rulers of Moab with him: and God's Spirit was upon him. 7. And having taken up his parable, he said, Balak king of Moab sent for me out of Mesopotamia, out of mountains from (the) east, saying, Come curse me Jacob, and come utter me a curse on Israel. 8. How shall I curse whom the Lord curseth not? or how shall I utter a curse (on him), on whom the Lord uttereth not a curse? 9. For from (the) top of mountains I shall see him, and from hills I shall espy him: lo! (the) people shall dwell alone, and not be reckoned among nations. 10. Who hath known perfectly the seed of Jacob, and who shall reckon up (the) septs of Israel? let my soul die among the souls of righteous (men), and let my seed be as the seed of these. 11. And Balak said unto Balaam, What hast thou done to me? unto a cursing of mine enemies have I called thee, and lo! thou hast blessed (them with) a blessing. 12. And Balaam said unto Balak, Whatsoever things God shall put into my mouth, that shall not I take care to speak? 13. And Balak said unto him, Come yet again with me unto another place, from whence thou shalt not see him, except that thou shalt see a certain side of him, but all thou shalt not see, and curse me him from thence. 14. And he conducted him to a watch-tower of (the) field, to a top of (the) scarp (mountain), and he built there seven altars, and brought up a steer and a

ram upon the altar. 15. And Balaam said unto Balak, Stand by thy sacrifice; but I will go to consult God. 16. And God met Balaam, and put a word into his mouth, and said, Turn back unto Balak, and thus shalt thou speak. 17. And he turned back unto him: and he moreover was standing by his whole burnt-offering, and all the rulers of Moab with him. And Balak said to him, What hath the Lord spoken? 18. And having taken up his parable, he said, Arise, Balak, and hear, hearken (as) a witness, O son of Sepphor. 19. God is not as a man (that) he should be wavering, nor as a son of man (that) he should be threatened; shall he, having said, not do? shall he speak, and not abide (by it)? 20. Behold, I am taken (hither) to bless: I will bless, and I will not turn back. 21. There shall not be travail in Jacob, neither shall weariness be seen in Israel: the Lord his God (is) with him, the glorious things of rulers (are) in him. 22. (It is) God who bringeth him forth out of Egypt: as it were the glory of an unicorn (is) his. 23. For there is no augury in Jacob, neither divination in Israel: in the appointed time it shall be said to Jacob, and to Israel, what God will accomplish. 24. Behold, the people shall rise up as a (lion's) whelp, and shall exult as a lion: he shall not lie down till he devour a prey, and he shall drink (the) blood of (the) wounded to death. 25. And Balak said unto Balaam, Neither with curses shalt thou curse me him, neither blessing shalt thou bless him. 26. And Balaam having an-

swered, said to Balak, Have I not spoken to thee, saying. The word which God shall speak, that will I do? 27. And Balak said unto Balaam, Come, I will take thee unto another place, if it shall please God, and curse me him from thence. 28. And Balak took Balaam to (the) top of Phogor, (to the mountain,) that extendeth into the wilderness. 29. And Balaam said unto Balak, build me here seven altars, and prepare me here seven steers, and seven rams. 30. And Balak did as Balaam said to him, and he offered a steer and a ram upon the altar.

Omissions.

Verse 2. *Balak and Balaam*, before "offered." So two MSS., and the Coptic, Davidson.

Verse 12. *And he answered*, at the beginning.

Verse 13. *Them*, before "all." So Vulg.

Verse 15. *Here*, after "stand," and *yonder*, at the end, both translating כֹּה. The first is not in Samar

Verse 21. *And*, after "with him." Al. MS. has δέ.

Verse 27. *I pray thee*, after "come." So Vulg. Onk. has "now." *In the eyes of*, before "God." So E. T., Vulg.

Insertions.

Verses 3 and 4. *And Balak stood by his sacrifice : and Balaam went to consult God*. Not in Complut. *Balaam*, before "said unto him." To avoid ambiguity.

Verse 6. *And God's Spirit was upon him*, at the end. See ch. xxiv. 2. It was obelized by Origen. See Grabe, *Prolegom.* 3.

Verse 7. *Saying*, after "the east." Supplied by E. T., "inquit," Vulg. *Me*, after "utter:" to assimilate more completely the latter member of the sentence to the former. Comp. ver. 25.

Verse 8. *Whom*, after "I curse." *On whom*, after "(on him)," "cui—quem," Vulg. So E. T.

Verse 10. *Who*, before “shall reckon up.” Perhaps מִי דָפַר for מִסְפַּר; but see Rosenmüller. *The seed*, before “of these.”

Verse 12. *Balaam*, before “said :” *unto Balak*, after it.

Verse 13. *Not*, before “see.” That is not wholly, as follows. *A certain*, before “side.” Comp. ch. xxii. 41.

Verse 14. *There*, after “built.”

Verse 15. *Balaam*, before “said.” *To consult God*, at the end. See ver. 4. E. T. supplies “the Lord,” after “to meet.”

Verse 17. *All the*, before “rulers.” See ver. 6.

Verse 19. *As*, before “a man,” and before “a son.” So Vulg. “quasi—ut,” and Onk.

Verse 25. *Me*, after “curse.” See ver. 7. Grabe, *Prol.* 4. 2. thinks μοι should be μῆ.

Verse 30. *To him*, after “said.”

Notes.

Verse 4. *He went by a straight (or plain) way*, ἐπορεύθη εὐθείαν, ילך שָׁפִי, “he went to a high place,” E. T., “he went solitary,” E. M., after Onk. Comp. Jer. iii. 2, where they translate as here. Jer. xiv. 7, where they have νάπας, “woody valleys.” Comp. ch. xxiv. 6. In Jer. iii. 21, and vii. 29, they confound it with שִׁפְתִּים, “lips.” In Jer. xii. 12, they have διεκβολήν, “a mountain pass,” which is probably the true meaning here. As compared with the craggy mountain itself, the way he went was plain. שָׁפִי, in Syr. signifies “planities,” “ground unencumbered by rocks,” &c. See Josh. viii. 14, where לפני הערבה is in E. T. “before the plain,” and in the LXX. ἐπ’ εὐθείας. The same Syriac word is used in Luke iii. 5, to translate εὐθείαν, but seemingly taking it in the sense of *plane*, without irregularity of surface. Comp. Targ. on Prov. xv. 19. Here the Syr. has שָׁפִיִּית, which may mean “smoothly,” “quietly.” So the Hieros. “With a gliding motion, like the crawling of a serpent,” Jonathan, “insidians,” Sam. Ver., perhaps also with reference to a serpent, and to שָׁפִיפִּין, Gen. xlix. 17. It may denote a sort of supernatural way of moving, such as spirits have; “With stealthy pace, moves like a ghost,” Shakespeare, “Ye gliding ghosts,” Dryden, as contrasted with the ordinary lifting up of the feet. Comp. Gen. xxix. 1. See Adam Clarke on Ezek. i. 7, and Rosenmüller *ad loc.* Boothroyd translates it, “he

went to an open place," adding, "where he might have a full prospect." But the prospect was to be had from the place where the altars were built. The Talmudists, who say "he went halting," connect it with his *manner of going*. See Buxtorf. *Lex.* on טָפַי. Patrick would interpret it, "a valley," or "plain." Luther follows the Vulg. "velociter," swiftly, because smoothly?

Verse 7. *Mesopotamia*, אָרַם, "Aram." Stanley interprets it, "the highlands," the mountains out of which the Euphrates and Tigris issue into the plain. Comp. the Vulg. Deut. xxiii. 4, where Onk. and Jon. have "which is by the Euphrates."

Verse 10. *The seed of Jacob*, עָפָר, "the dust." In allusion to Gen. xxviii. 14. "The very small ones," Onk., "stirpem," Arab. *The septs*, δῆμους, ch. i. 20, רִבְעָה, "the fourth part," E. T. They give a division, comp. ch. xxiv. 2, though not that actually specified. See *Insertions*, ch. xxii. 41. The Vulg. has, more vaguely, "stirpis," Boothroyd, "dust-like seed," and "multitude," and the Arab. "generationem." *Let my soul die among (the) souls of (the) righteous*, מוֹת יְשָׁרִים, "the death of the righteous," E. T., "moriatur anima mea morte justorum," Vulg., "my soul, or my life," E. M., standing here for *me*. "Let me share their fate, cast in my lot with them." We cannot infer from this phrase anything as to Balaam's opinion respecting the immortality or mortality of the soul. Samson uses the same expression, Judg. xvi. 30. Comp. Lev. xix. 28. *My seed*, that is, "my posterity," אַחֲרִיתִי, "my last end," E. T. Patrick and Adam Clarke favour their interpretation. Comp. ch. xxiv. 20, Ps. cviii. (ix.) 13, Dan. xi. 4, Amos iv. 2.

Verse 14. *A watch-tower of the field*, ἀγροῦ σκοπιάν, יִטְרָה צָפִים, "the field of Zophim," E. T. Onk. and Jonath. have "agrum specula," סְכוּתָה, and so the Syr. Zophim means *the watchers*.

Verse 18. (*As*) *a witness*, עָרִי, "unto me," E. T., "my testimony," Syr., Parkh., "was ich sage," Luther, "my word," Onk., Jon., Arab., "sey mein zeuge," Michaelis.

Verse 19. *Should be wavering*, διατρηθῆναι, Judith viii. 16. יָכַז, "should lie," E. T., "moved to and fro, as things suspended are shaken by the wind," Schol., and Cyprian ap. Schleusner, "non sicut homo Deus suspenditur." See Bos, *Prolegomena*, 3. They took יָכַז in a passive sense; to be acted on by false statements, "deceived." So Suidas. The Compl. has διαψεύσασθαι. Another reading is διατρηθῆναι, which may be explained, "to be perforated,"

as a sieve, or a leaky cistern, which will hold no water, and is therefore deceptive and disappointing. See Isai. lviii. 11, Jer. xv. 18, for this use of כִּזָּב. Demosth. in *Philipp.* i. 5, uses ἀπηρτημένοι, and Περὶ Παραπρεσβ. 7, ἀναρτωμένους, in the sense of "fluctuating," "wavering." *To be threatened*, Judith, ubi supr. יתנחם, "should repent," E. T., "be turned aside by threats from his purpose," "minis deterreri," Schl. Comp. Gen. xxvii. 42, where they use ἀπειλεῖ, *threatens*, for מתנחם. *Abide (by it)*, ἐμμενεῖ, יקימנה, "make it good," E. T., stand to it.

Verse 20. *I am taken* (or brought) (*hither*), παρείλημμαι. לקחתי, "I have received (commandment)," E. T., "adductus sum," Vulg. *I will bless*, וברך, "and he hath blessed," E. T. Onk. has "non prohibebo benedictionem meam," "ich segne," Luther. So Jonath., Hieros. and Arab., Bishop Horsley approves.

Verse 21. *There shall not be*, לא הביט. "He hath not beheld," E. T. "De non apparentibus et non existentibus eadem est ratio." The Vulg. has "est." *Travail*, μόχθος, און, "iniquity," E. T. They understood it rather of physical than moral evil. Comp. Deut. viii. 4, xxxiv. 7. Adam Clarke thinks it may be best explained by "labour." Boothroyd has "trouble," Luther, "mühe." *Weariness*, πόνος, עמל, "perverseness," E. T. Comp. Job iii. 10. The parallelism requires a word of similar meaning. Boothroyd has "distress," Luther "arbeit." *The glorious things of rulers*, τὰ ἔνδοξα ἀρχόντων מלך תרועת, "the shout of a king," E. T., legerunt, נוראת, "majestas principalis," Schl. See Horsley *ad loc.* Onkelos has שכינת, "the majesty of the Divine presence." The Syr. and Hieros. "the glory."

Verse 22. *Glory*, תועפת, "strength," E. T. Possibly they read תפארת. See Ps. lxxxix. 18, where the images used are very similar. Schleusner points out that Symmachus has translated הוד by δόξα, Prov. v. 9, where bodily strength seems the thing meant. And this would be a prime requisite, both in the animal, and in the warrior people here likened to it. If תועפת is applied, as seems probable, to that which is proof against "fatigue," the idea of ver. 21 is carried on by it. The Vulg. has "fortitudo," Luther, "freudigkeit," "elation," "exaltation," Simon. Prof. Lee on Job, p. 406, says "exaltation," or "dignity," would be a much more suitable translation than strength.

Verse 23. *In Jacob*, ב, "against," E. T., "in," E. M., Vulg.,

Onk., Jonath., Hieros., R. Salomon ap. Patrick, Luther, Origen, c. *Cels.* iv. p. 207.

In (the appointed) time, בָּעֵת, "according to this time," E. T. But what time is meant by *this*? The Vulg. has "temporibus suis," "in God's own time." It may mean "from time to time," "at all proper seasons," "whenever an emergency presents itself." Comp. Job xxxix. 18, Is. lx. 22, John v. 4, Rom. v. 6. The latter part of the verse may perhaps be read without a question, *what God will accomplish*. See Adam Clarke *ad loc.* and comp. Amos iii. 7. So the Vulg., though taking it in the past tense.

Verse 24. *A (lion's) whelp*, σκῦμνος, should perhaps translate אֲרִי, and λέων לְבִיא. See however Gen. xlix. 9. The Vulg. has, as there, "leona;" and so Boothroyd. "ein junger lowe," Luther. Comp. ch. xxiv. 9.

Verse 26. *The word which*, כָּל אִשֶּׁר, "all that," E. T. The Samar. has כָּל הַדְּבָר, "all the word."

Verse 28. *Extendeth into the wilderness*, הַנִּשְׁקָה עַל פְּנֵי הַיַּשְׁמוֹן, "that looketh toward Jeshimon," E. T. Comp. ch. xxi. 20. Those who know the country can determine whether Mount Fàour, supposed to be Peor, or Phogor, projects much into the plain. The Vulg. has "qui respicit solitudinem." In chap. xxi. 20, they have βλέπον, and probably used the words indifferently, as conveying the same idea. See ch. xxiv. 1.

CHAPTER XXIV.

1. AND Balaam having seen that it is good before the Lord to bless Israel, went not according to his custom unto a meeting with the auguries, and turned away his face unto the wilderness. 2. And Balaam having lifted up his eyes, seeth Israel encamped according to tribes: and God's spirit was upon him. 3. And having taken up his parable, he said, Balaam son of Beor sayeth, the man who seeth truly sayeth, 4. (He) sayeth that heareth oracles of a mighty one,

who hath seen in sleep a vision of God: his eyes (were) unveiled. 5. How goodly (are) thy dwellings, O Jacob, thy tabernacles, O Israel! 6. As valleys giving shade, and as paradises upon a river, and as tabernacles which the Lord hath pitched, and as cedars by the side of waters. 7. A man shall come forth out of his seed, and shall be lord over many nations: and his kingdom shall be exalted and increased (more) than (the) kingdom of Gog. 8. God hath led him on the way out of Egypt, as it were the glory of an unicorn (is) his: he shall devour (the) nations of his enemies, and their thick (bones) he shall deprive of marrow, and with his darts he shall thrust through an enemy. 9. Having couched down he rested as a lion, and as a (lion's) whelp: who shall rouse him up? they who bless thee are blessed: and they who curse thee are cursed. 10. And Balak was wroth with Balaam, and smote his hands together; and Balak said unto Balaam, I called thee to curse mine enemy, and lo! blessing thou hast blessed (him) this third (time). 11. Now therefore flee unto thy place: I said, I will honour thee, and now the Lord hath deprived thee of the glory. 12. And Balaam said unto Balak, Did I not also speak to thy messengers whom thou sentest unto me, saying, 13. If Balak give me his house full of silver and gold, I shall not be able to transgress the word of the Lord to do it, (whether) good or evil, from myself: whatsoever things God shall say, those will I speak? 14. And

now, behold, I hasten away unto my place: come, I will advise thee, what this people shall do to this people at the extremity of the days. 15. And having taken up his parable, he said, Balaam son of Beor sayeth, the man who seeth truly sayeth, 16. Who heareth oracles of God, who knoweth knowledge from (the) Highest, and who hath seen in sleep a vision of God: his eyes (are) unveiled. 17. I shall shew to him, and not now: I call (one) blessed, and he cometh not nigh. A star shall rise out of Jacob, a man shall arise out of Israel, and shall bruise the princes of Moab, and shall spoil all sons of Seth. 18. And Edom shall be an inheritance, and Esau his enemy shall be an inheritance: and Israel did mightily. 19. And (he) shall be raised up out of Jacob, and shall destroy him that is saved out of (the) city. 20. And having seen Amalek, and having taken up his parable, he said, A beginning of nations (was) Amalek, and their seed shall perish. 21. And having seen the Kenean, and having taken up his parable, he said, Strong (is) thy habitation, and if thou put thy nest in a rock, 22. And if it be to Beor a nest of craftiness, the Assyrians shall lead thee captive. 23. And having seen Og, and having taken up his parable, he said, Oh, oh! who shall live when God shall dispose these things? 24. And (one) shall go forth out of (the) hands of (the) Kiteans, and they shall evil-entreat Assur, and shall evil-entreat (the) Hebrews, and they shall simultaneously perish. 25. And

Balaam having arisen, departed, returning unto his place: and Balak departed unto his own home.

Omissions.

Verse 2. *Their*, or *his*, before "tribes."

Verse 3. *And*, or *even*, before "the man." So Vulg. Similarly in ver. 15.

Verse 7. *His*, before "king." *αὐτοῦ*, Al. MS.

Verse 11. *Honouring*, before "I will honour," "promote unto great honour," E. T. Omitted by the Arab. See ch. xxii. 17.

Verse 16. *He hath said*, at the beginning. *And*, before "who knoweth." So Vulg. *And*, before "his eyes." So Vulg.

Verse 17. *Him*, after "call." *And*, before "a man."

Verse 20. *For ever*, or "unto destruction," E. M. So Vulg. Comp. ver. 24, and see *Notes*.

Verse 24. *Also*, *וְגַם*, after "and they." Similarly in ver. 25, after "Balak."

Insertions.

Verse 1. *It is*, before "good." *The*, before "auguries." The Sam. has *וְ*.

Verse 6. *And*, before "as," three times. E. T. supplies it in the last.

Verse 8. *An enemy*, at the end.

Verse 13. *It*, after "to do." Comp. ch. xxii. 18, xxiii. 26. Jun. et Trem. has "rem."

Verse 16. *From*, before "(the) Highest." Not in Al. MS. Comp. Onk. on ver. 4. *And*, after "it."

Verse 23. *And having seen Og*, at the beginning. I cannot account for this, unless they thought that here began a vision of the inroads of the western nations upon the East, and personified them under this name. Ogyges was a king of Thebes in Bœotia.

Notes.

Verse 1. *The auguries*, *τοῖς οἰωνοῖς*, *נְחָשִׁים*, "enchantments," E. T., "auguria," Vulg. So Schleusner. It need not be confined strictly to birds, see Soph. *Antig.* 1011, any more than the Hebrew word to serpents, but may comprise any indications by which the Divine purpose might be made known. See Horace, *Carm.* III. 27.

Verse 2. *Encamped, or encamping*, ἐστρατοπεδευκότα, שָׁכַן, “abiding (in his tents),” E. T. So Vulg. “in tentoriis commorantem.” Ἐδραν γὰρ εἶχε παντὸς εὐαγῆ στρατοῦ, Ὑψηλὸν ὄχθον. Æsch. Pers. 472.

Verse 3. *Who seeth truly*, הָעֵין שֶׁחָסַד, “whose eyes are open,” E. T., but E. M. “whose eyes were shut, *but now opened*,” in allusion probably to ch. xxii. 31. So Bp Newton. “cujus obturatus est oculus,” Vulg., “aperti oculis,” Jun. et Trem. Bp Horsley gives שֶׁחָסַד the meaning of שֶׁחָסַד, and translates “in the secret eye,” the eye of the inner man. Comp. Ps. li. 8. Possessing the quality called in our day “clairvoyance.” Onk. has “qui pulchre videt,” דְּסַפִּיר חֲזִי: “of acute sight,” Arab. Schleusner quotes Scharfenberg as thinking that they may have decomposed שֶׁחָסַד, reading שׁ separately for אִשָּׁר, “who,” and חָסַד, “who sees perfectly,” preferring himself a derivation from the Arab. ستم, “verus, nobilis fuit.”

Verse 4. *Of a mighty one*, ἰσχυροῦ, אֱל, “of God,” E. T. Al. MS. has Θεοῦ ἰσχυροῦ, and Compl. Θεοῦ only. “(Dei) fortis,” Jun. et Trem. E. T. has “Almighty” for יִשְׂרָאֵל, which follows. Comp. 2 Sam. xxii. 32, xxiii. 5, Aq. Is. ix. 6, and see Scheidius ap. Simon. *Loc.* on אֱל.

In sleep, נָפַל, “falling (into a trance),” E. T. Onk. has שָׁכַב, “lying down as in sleep,” “in somno jacens,” Gesen. They may think it has reference to ch. xxii. 9, 20. Our expression, “fallen asleep,” partakes both of the original and the translation.

Verse 6. *Giving shade*, נָטְיוּ, “they are spread forth,” E. T., “nemorosæ,” Vulg., נָטְעוּ, Sam., “planted with groves,” Boothr. They may have had in view the “ingens ramorum umbra” of Virgil; the “boundless contiguity of shade,” Cowper; or perhaps the shadows cast by the steep sides of the valleys themselves. נָטָה is the verb used for the gradual extension of the shadow, 2 Kings xx. 10, Jer. vi. 4. *Paradises*. So the Syr. Perhaps they use a word of Eastern origin to mark the region from which they thought Balaam came, and ἐπὶ ποταμῷ may be translated, “on the river,” as E. T., meaning the Euphrates, expressed by Onkelos. *Tabernacles which the Lord hath pitched*, נָטַע יְהוָה, כְּאֵהָלִים, “as the trees of lign aloes which the Lord hath planted,” E. T. So Vulg. “ut tabernacula quæ fixit Dominus,” Syr. and Arab. Jonath. and Hieros. understood it of the firmament. Comp. Ps. xix. 5, Job xxv. 5. In Prov. vii. 17 the LXX. translation of אֵהָלִים is οἰκόν μου.

Verse 7. *A man shall come forth out of his seed*, יֵזֶל מִיָּם מַדְלִיּוֹ, “he shall pour the water out of his buckets,” E. T. I do not suppose that they read the Hebrew otherwise than as it stands, but gave this as their interpretation of what they took to be its metaphorical expressions: “this parable,” as Ainsworth calls it. The Vulg. only so far agrees with them as to give יֵזֶל an intransitive sense, “fluet.” So Boothroyd and Luther. Onkelos and Hieros. give the same sense as the LXX., but specify the person to be a king. The Syr. has “a man shall come forth of his children.” Comp. ver. 17.

And shall be lord over many nations, וְזָרְעוֹ בְּמַיִם רַבִּים, “and his seed (shall be) in many waters,” E. T. They may here have read זָרְעוֹ, “his arm,” for זָרְעוֹ. The Sam. Ver. has אֲדָרְעָה, which has that meaning; and then they took “many waters” as a figurative expression for “many nations.” Comp. Ps. cxliv. 7, Jer. xlvii. 2, Rev. xvii. 15. So Onkelos. See ver. 8.

And his kingdom shall be exalted and increased (more) than the kingdom of Gog. I adopt the reading of Al. MS. ῆ for ῆ, rendering the Hebrew גֹּג. The Sam. (and Symm., Davidson) has Gog for Agag. Of the former we have mention in Ezek. xxxviii. and xxxix. Of the latter, as a king of Amalek, 1 Sam. xv. and the Vulg. makes this a prophecy of Saul’s deprivation because of him. “Tolletur propter Agag rex ejus, et auferetur regnum illius.”

Verse 8. *The thick bones*, τὰ πᾶχη, literally, “the solidities,” which the bones are of the body, deprived of marrow. ἐκμυελιῖ, יִגְרַם, “shall break,” E. T., “gnaw through, like a beast of prey, in order to extract the marrow.” Comp. Zeph. iii. 3.

Verse 14. *My place*, עָמִי, “my people.” See ver. 11. “ad terram meam,” Syr.

Verse 17. *I shall shew to him*, אֶרְאֶנּוּ, “I shall see him,” E. T. Comp. Deut. xxxii. 20.

I call—blessed, μακαρίζω, Luke i. 48, James v. 11, reading אֶשְׁרֵה for אֶשׁוּר, “I shall behold.” The Sam. Ver. has אֶשְׁבַּחְנָה, “I shall praise him.” The verb which Symm. renders by μακαρίζω, Eccles. iv. 2. *A man*, שֶׁבֶט, “a sceptre,” E. T., put figuratively for the man who wields it. Comp. ver. 7, and see Gen. xlix. 10. Onk. explains it “Messiah.” Christ is emphatically *the Man*, John xix. 5. The Syr. רִישָׁא, “a head,” or “chief.”

Princes, ἀρχηγούς, פְּאֵתֵי, “the corners,” E. T., quasi ἀκρογωνιαί-

ous, "the chief corner-stones." Bryant takes it as a title of dignity, instancing such names as Poti-phar. Onk. has רַבְרָבִי. The Syr. "mighty men," or "giants." The Sam. פְּתִי, "the foolish," Luther, Fürsten. Comp. 1 Sam. xiv. 38. So Theodotion in Jer. xlviii. 45. "duces," Vulg.

Shall spoil, קָרַק, "destroy," E. T., "vastabit," Vulg. The destruction of the walls of fortified places would be followed by the sacking of the cities. Comp. Is. xxii. 5. Schleusn. thinks that they gave קָרַק the sense of כָּרַכַּר, which he says is "pabulari." But in the only place where that word occurs, 2 Sam. vi. 14, 16, it has a quite different meaning.

Verse 18. *Esau his enemy*, יִטְעִיר אִיבֵּי, "Seir—of his enemies," E. T. The Arab. has, "et omnes inimici ejus." The Syr. "et Seir possessio inimicorum ejus, ipsius erit:" which probably gives the true sense. They may have read עֵיטוֹ אִיבּוֹ, or personified Seir by Esau, as more especially the rival and enemy of Israel. See Boothroyd.

Did mightily, ἐποίησεν ἐν ισχύϊ, Rev. xviii. 2. עִשָּׂה חֵיל, "shall do valiantly," E. T., "strenue," Jun. et Trem. Comp. Ps. lx. 14 (lix. 12), Ex. xxxii. 18.

Verse 19. *He shall be raised up, or one shall*, יֵרָד, "shall come he that shall have dominion," E. T., where there is nothing in the original answering to "shall come he that." The Vulg. supplies "erit qui." In Psalm lxxii. (i.) 8, the only other place where the verb occurs in this form, they translate it by κατακυριεύσει. Onk. has, *shall descend*, deriving it from יֵרָד, not יֵרֶד; and if by that he meant *go down to battle*, a frequent signification of יֵרָד, the sense brought out is much the same with that of the LXX. if by it we understand "raised up, or excited, to an encounter with his enemies." But they may mean "raised up," "elevated to dignity and dominion." Comp. ch. x. 35. Jonath. has יָקִים, and to the same purpose the Hieros. Patrick observes that the specification of Constantinople as *the city* mentioned in this verse, is a proof of the late date of the paraphrase calling itself the Targum of Jonathan Ben Uzziel.

Verse 20. *Their seed*, אַחֲרֵיתוֹ, "his latter end," E. T., "extrema," Vulg. Perhaps in allusion to the conduct of the Amalekites, mentioned Deut. xxv. 18, or to signify their *utter* destruction, expressed by עָרִי. Onk. gives much the same meaning. Boothroyd has, "his posterity shall utterly perish." See ch. xxiii. 10.

Verse 22. *And if it be to Beor a nest of craftiness*, כִּי אִם יִהְיֶה, “nevertheless the Kenite shall be wasted, until.” They mistook בֶּעַר, “wasting,” or “devastation,” for the proper name of a man, probably Balaam’s father, ch. xxii. 5. Conversely, out of קֵין, the name of a people, they have deduced that which may have been its original signification, νοσσιά, “a nest.” Comp. ver. 21, and so Boothroyd. The pointing, observed by Ainsworth, Jun. et Trem. and Luther, gives the word spelt thus, “Kain.” Onk. here, and in Gen. xv. 19, calls them Salameans. *Craftiness* is obtained by combining the words עַד מָה, “until,” and reading them עֲדָמָה. It may be understood, not in a bad sense, but as indicating the ingenuity with which the nest-dwelling was formed and protected. Schleusner says of it “non male.”

Verse 24. *Shall go forth*, either Og, see ver. 23, or indefinitely some one. One Sam. copy, the *Codex Laudianus Hebr. Samaritanus*, reads יוֹצְאִים for צִיִּים, “ships,” E. T. The Syr. has נִפְקִין, “exibunt.” E. T. supplies “shall come,” “venient in trieteribus,” Vulg. Boothroyd connects it with the preceding verse; “who shall live—and who shall escape from the hand?” ἐκ χειρός, מִיָּד, which the mention of ships makes E. T. render “coast.” Comp. Dan. xi. 30, where they have ἐκπορευόμενοι, 1 Macc. i. 1. The Pers. has “et caterva, (seu aliqui) de populo Græciæ.” Hyde, *de Vet. Rel. Pers.* p. 57.

Simultaneously, ὁμοθυμαδόν, עַד, “for ever,” E. T. Comp. ver. 20. They may have read יִהְיֶה. Comp. Dan. ii. 35.

CHAPTER XXV.

1. AND Israel halted in Sattin, and the people became profane (so as) to give themselves over to fornication unto the daughters of Moab. 2. And they called them unto the sacrifices of their idols: and the people ate of their sacrifices, and worshipped their idols. 3. And Israel was initiated to Beel-phegor, and the Lord was wroth with indignation at Israel. 4. And the Lord said to Moses, Take all the captains

of the people, and make them to the Lord a public example before the sun, and (the) wrath of the Lord's indignation shall be turned away from Israel. 5. And Moses said to the tribes of Israel, Slay ye each one the man of his household that hath been initiated to Beel-phegor. 6. And lo! a man of the sons of Israel, having come, brought his brother unto the Madianitish woman before Moses, and before all (the) assembly of (the) sons of Israel: now they were weeping by the door of the tabernacle of the testimony. 7. And Phinöes, son of Eleazar son of Aaron the priest, having seen (this), arose out of the midst of the assembly, and having taken a spear in (his) hand, 8. Went in after the man, the Israelite, into the furnace-shaped pavilion, and transfixed both, as well the man, the Israelite, as the woman through her womb: and the plague ceased from the sons of Israel. 9. And they who died in the plague were four and twenty thousand. 10. And the Lord spake unto Moses, saying, 11. Phinöes, son of Eleazar son of Aaron the priest, hath caused my wrath to cease from (the) sons of Israel, in (his) having been jealous (with) my jealousy among them, and I have not destroyed the sons of Israel in my jealousy. 12. Thus say, Behold, I give him a covenant of peace, 13. And there shall be to him and to his seed after him a perpetual covenant of priesthood, forasmuch as he hath been jealous for his God, and hath made a propitiation in behalf of the sons of Israel. 14. Now the

name of the man the Israelite that was smitten, who was smitten with the Madianitish woman, (was) Zambri, son of Salmon, a ruler of a house of a family of the (sons) of Symeon. 15. And (the) name of the woman, the Madianite, that was smitten, (was) Chasbi, daughter of Sur, a ruler of a nation (or) Ommoth, he is (ruler) of a house of a family of the (sons) of Madian. 16. And the Lord spake unto Moses, saying, Speak thou to the sons of Israel, saying, 17. Be hostile to the Madianeans, and smite them, 18. For they are hostile to you in deceitfulness, (as to) whatsoever things they used deceit (towards) you with respect to Phogor, and with respect to Chasbi, daughter of a ruler of Madian, their sister, that was smitten in the day of the plague (which arose) with respect to Phogor.

Omissions.

Verse 2. *The people*, after “called,” substituting *them*, “eos,” Vulg.

Verse 8. *Of them*, after “both.”

Verse 12. *My*, before “covenant.” Al. MS. and Compl. have it, and repeat διαθήκην.

Insertions.

Verse 2. *Of their sacrifices*, after “ate.” Implied in what goes before.

Verse 8. *As well*, τε, after “both,” “scilicet,” Vulg.

Verse 15. (*Or*) *Ommoth*, after “nation,” being another way of representing אֲמֹת, “a people,” E. T.

Verse 16. *Speak thou to the sons of Israel, saying*, at the end. The plural imperat. in ver. 17 seeming to require it. Comp. ch. xxxi. 3.

Notes.

Verse 1. *Became profane*, ἐβεβηλώθη, “began,” E. T. They read לַיְיָ for לַיהוָה. Comp. Lev. xxi. 9. See Geddes and Rosenm. ap. Barret. Jonathan admits the idea of profanation.

Verse 2. *Idols*, אֱלֹהֵיהֶן, “their gods.” Hammond, *on Idolatry*, thinks they may have read אֲלִילִים, “nothings,” which they often render *idols*, and adds, such mistakes are no great news in these translators. They may, however, have gone upon the principle that “all the gods of the heathen are but idols.” Jon. and Hieros. have טַעוֹת, “idols.”

Verse 3. *Was initiated*, יִצְמַר, “joined himself,” E. T., “initiat-
us est,” Vulg., “entered into a binding compact to serve Baal Peor.” Comp. Ps. cv. 28, Hos. iv. 14.

Verse 4. *Make them a public example*, παραδειγματίσων, Matt. i. 19, Col. ii. 15, Heb. vi. 6, הוֹקֵעַ, “hang them up,” E. T. They may have taken it to mean some punishment less than death, an exposure to public ignominy, like the stocks or pillory, and to the scorching heat of the sun. This, if prolonged, would cause death. Comp. 2 Sam. xxi. 6, 9, 13. The Syr. has פִּרְסָא, “stretch them out.” The rulers were punished for not preventing the defection of the people.

Verse 5. *The tribes*, שִׁבְטֵי, “judges,” E. T. Reading שִׁבְטֵי, as 1 Chr. xvii. 6, Mic. v. 1, שִׁבְטֵי, φυλῇ, may stand for φύλαρχος, as it does 2 Sam. vii. 7. Or they may have thought that while the ἀρχηγοί, ver. 4, were undergoing their punishment, each tribe was authorized to act as judge and executioner of its own delinquent members: *the man of his household*, οἰκείον αὐτοῦ, אֲנִשֵּׁי, “his men,” E. T., “proximos suos,” Vulg.

Verse 6. *Brought his brother unto*, transposing לָא and אֶת. If this be so, the man is not named, and the brother would be Zambri. The woman is supposed to be already in the camp.

Verse 8. *The furnace (shaped pavilion)*, τὴν κάμινον, הַקֶּבֶה, “the tent,” E. T. If it were hers, which they seem to have considered it, it may have had a shape different from that of the other tents, domical, like an oven or furnace, indicative of its intended purpose. It has been thought that we should read καμάραν, “fornicem,” “an arch,” or “vault,” whence “fornicatio” is derived; as from “chamber,” “chambering,” Rom. xiii. 13. Aquila has τέγος,

δωμάριον, "domuncula," and this is said to be the meaning of the old word "bordel," whence "brothel." From הַקְּבָה, in Arab. "al-kobba," is derived the Spanish "alcove," meaning "an inner apartment, surrounding the bed," called in French "ruelle," and frequently of a coved shape above. Harcourt, *Doctrine of the Deluge*, Vol. II. p. 359, mentions that the Parsees sometimes represented Venus under the form of an arch. See also Diog. Laert. 6. 61.

Verse 11. *Jealous with my jealousy*, אֶת קִנְאָתִי, "for my sake," E. T., "zelo meo," Vulg. So Jun. et Trem.

Verse 17. *Be ye hostile to*, צָרֹר, "vex," E. T., "hostes vos sentiant," Vulg. Comp. Deut. ii. 9.

Verse 18. *For they are hostile to you*, כִּי צָרְרִים הֵם לָכֶם, "for they vex you," E. T., "hostiliter egerunt," Vulg. Comp. ver. 17. Our tempter is our enemy.

CHAPTER XXVI.

1. AND it came to pass after the plague, the Lord also spake unto Moses and Eleazar the priest, saying,
 2. Take the sum of all (the) assembly of (the) sons of Israel from twenty years old and upwards according to (the) houses of their families, every one who goeth forth to form the battle array in Israel. 3. And Moses spake, and Eleazar the priest, in Araboth of Moab, by the Jordan, opposite to Jericho, saying,
 4. "From twenty years old and upwards," even as the Lord appointed Moses. And the sons of Israel who went forth out of Egypt, 5. Ruben first-born of Israel: moreover the sons of Ruben, Enoch, and the sept of Enoch: to Phallu, (belonged the) sept of the Phalluite. 6. To Asron, (the) sept of the Asronite: to Charmi, (the) sept of the Charmite. 7. These (were the) septs of Ruben: and their muster was

three and forty thousand and seven hundred and thirty. 8. And sons of Phallu, Eliab. 9. And sons of Eliab, Namuel, and Dathan, and Abiron: these (were) named in the calling (out) of the assembly, these are they who rose up together against Moses and Aaron in the assemblage of Core, in the insurrection (against) the Lord. 10. And the earth having opened her mouth, swallowed up them and Core in the death of his assemblage, when the fire devoured the fifty and two hundred, and they became a sign. 11. But the sons of Core died not. 12. And the sons of Symeon, the sept of the sons of Symeon: to Namuel, (the) sept (the) Namuelite: to Jamin, (the) sept the Jaminite: to Jachin (the) sept (the) Jachinite. 13. To Zara, (the) sept the Zاراite: to Saul, (the) sept the Saulite. 14. These (were the) septs of Symeon, from their muster, two and twenty thousand and six hundred. 19. Moreover (the) sons of Juda, Er and Aunan: and Er and Aunan died in (the) land of Canaan. 20. And the sons of Juda were according to their septs: to Selom, (the) sept the Selonite: to Phares, (the) sept the Pharesite: to Zara, (the) Zاراite. 21. And the sons of Phares were, to Asron, (the) sept the Asronite: to Jamun, (the) sept the Jamunite. 22. These (were the) septs of Juda according to their muster, seventy and six thousand and five hundred. 23. And (the) sons of Issachar according to their septs: to Thola, (the) sept the Tholaite: to Phua, (the) sept the Phuaite. 24. To Jasub, (the) sept the

Jasubite: to Samram, (the) sept the Samramite.
25. These (were the) septs of Issachar from their muster, sixty and four thousand and four hundred.
26. (The) sons of Zabulon according to their septs: to Sared, (the) sept the Saredite: to Allon, (the) sept the Allonite: to Allel, (the) sept the Allelite.
27. These (were the) septs of Zabulon from their muster, sixty thousand and five hundred. 15. (The) sons of Gad according to their septs: to Saphon, (the) sept the Saphonite: to Aggi, (the) sept the Aggite: to Suni (the) sept the Sunite: 16. To Azeni, (the) sept the Azenite: to Addi, (the) sept the Addite: 17. To Aroadi (the) sept the Aroadite: to Ariel, (the) sept the Arielite. 18. These (were the) septs of (the) sons of Gad from their muster, four and forty thousand and five hundred. 44. (The) sons of Aser according to their septs: to Jamin, (the) sept the Jaminite: to Jesu, (the) sept the Jesuite: to Baria, (the) sept the Bariaite: 45. To Chober, (the) sept the Choberite: to Melchiel, (the) sept the Melchielite. 46. And the name of Aser's daughter (was) Sara. 47. These (were the) septs of Aser from their muster, forty and three thousand and four hundred.
28. (The) sons of Joseph according to their septs: Manasse, and Ephraim. 29. Sons of Manasse: to Machir, (the) sept the Machirite; and Machir begat Galaad: to Galaad, (the) sept the Galaadite. 30. And these (were) sons of Galaad; Achiezer, (the) sept the Achiezerite: to Cheleg, (the) sept Chelegite:

31. To Esriel, (the) sept the Esrielite: to Sychem, (the) sept the Sychemite: 32. To Sumaer, (the) sept the Sumaerite; and to Opher, (the) sept the Opherite. 33. And to Salpaad son of Opher, to him there were not sons, but daughters. And these (were) the names of the daughters of Salpaad: Mala, and Nua, and Eglā, and Melcha, and Thersa. 34. These (were) the septs of Manasse from their muster, fifty and two thousand and seven hundred. 35. And these (were) the sons of Ephraim: to Suthala, (the) sept the Suthalanite: to Tanach, (the) sept the Tanachite. 36. These (were) the sons of Sutala: to Eden, (the) sept the Edenite. 37. These (were) the septs of Ephraim from their muster, thirty and two thousand and five hundred: these (were) the septs of Joseph's sons according to their septs. 38. (The) sons of Benjamin according to their septs: to Bale, (the) sept the Balite: to Auber, (the) sept the Auberite: to Jachiran, (the) sept the Jachiranite. 39. To Sophan, (the) sept the Sophanite. 40. And the sons of Bale were, Adar, and Noeman: to Adar, (the) sept the Adarite; and to Noeman, (the) sept the Noemanite. 41. These (were) the sons of Benjamin according to their septs from their muster, thirty and five thousand and five hundred. 42. And (the) sons of Dan according to their septs: to Same, (the) sept the Sameite: these (were) the septs of Dan according to their septs. 43. All the septs (of the) Sameite according to their muster, (were) sixty and four thou-

sand and four hundred. 48. (The) sons of Nephthali according to their septs: to Asiel, (the) sept the Asielite; to Gauni, (the) sept the Gaunite: 49. To Jeser, (the) sept the Jeserite: to Sellem, (the) sept the Sellemite. 50. These (were the) septs of Nephthali from their muster, forty thousand and three hundred. 51. This (was) the muster of (the) sons of Israel, six hundred and one thousand seven hundred and thirty. 52. And the Lord spake unto Moses, saying, 53. To these the land shall be divided to inherit (upon a principle derived) from number of names. 54. To the more (in number) thou shalt increase the inheritance, and to the fewer thou shalt diminish their inheritance: to each, even as they were mustered, shall their inheritance be given. 55. By means of lots shall the land be divided to the names: according to the tribes of their families they shall inherit. 56. By the lot shalt thou divide their inheritance between many and few. 57. And (the) sons of Levi according to their septs: to Gedson, (the) sept the Gedsonite: to Caath, (the) sept the Caathite: to Merari, (the) sept the Merarite. 58. These (were the) septs of Levi's sons: (the) sept the Lobenite, (the) sept the Chebronite, (the) sept the Core, and (the) sept the Musite. And Caath begat Amram. 59. Now the name of his wife (was) Jochabed, a daughter of Levi, who bare these to Levi in Egypt, even to Amram, she bare Aaron and Moses, and Mariam their sister. 60. And there were born to Aaron,

Nadab, Abiud also, and Eleazar and Ithamar. 61. And Nadab died, and Abiud, as they were offering strange fire before the Lord in the wilderness of Sina. 62. And they were, from their muster, three and twenty thousand, every male from a month old and upwards: for they were not mustered together (with the rest) in the midst of (the) sons of Israel, because that an allotment was not given them in the midst of (the) sons of Israel. 63. And this (was) the muster of Moses and Eleazar the priest, who mustered the sons of Israel in Araboth of Moab, by the Jordan over against Jericho. 64. And among these there was not a man of them that were mustered by Moses and Aaron, whom they mustered (as) the sons of Israel in the wilderness of Sina. 65. For the Lord had said to them, By death they shall die in the wilderness: and there was not left of them even one, save Chaleb son of Jephonne, and Jesus the son of Naue.

Omissions.

Verse 1. *To*, before "Eleazar;" *son of Aaron*, after it. Compl. has *πρός*. Not in Vulg.

Verse 3. *With them*, before "in Araboth." Al. MS. and Compl. have it.

Verse 4. *The land of*, before "Egypt." The Vulg. omits the mention of the Exodus.

Verse 5. The gentilitian termination *αι*, "ites," after the second Enoch. Similarly in vv. 6, 14, 23.

Verse 9. *Dathan and Abiron*, repeated after "these." *Against* before "Aaron," and before "the Lord." See ch. xxvii. 3, and comp. 2 Cor. xi. 28. *Their*, before "insurrection."

Verse 10. *Men*, after "hundred."

Verse 15. The account of the tribe of Gad, transferred to ver. 24. The Compl. observes the Hebrew order.

Verse 26. The final i in "Aricli." Comp. *Insertions*. So Vulg. "Arihel."

Verse 29. *Of the sons of Beriah*. So the Sam.

Verse 35. *And*, at the beginning, and before "Sychem." Similarly in ver. 36, at the beginning.

Verse 39. *Of Becher, the family of the Bachrites*, before "to Tanach." Compl. has it.

Verse 41. *Of the sons*, before "of Ephraim."

Verse 43. *Of Hupham, the family of the Huphamites*. Compl. has it.

Verse 46. *These*, at the beginning, substituting "and." So Syr. and Arab.

Verse 50. *After their families*, after "Nephthali." *And five*, after "forty."

Verse 54. *His*, before "inheritance," E. M. So Vulg. They have ἀντὼν, at its second and third occurrence.

Verse 55. *Notwithstanding*, נס, at the beginning.

Verse 57. *These*, after "and," substituting *sons* for "they that were numbered," "numerus filiorum," Vulg.

Verse 58. *The family of the Mahlites*, after "Chebronite."

Verse 59. *Amram's*, before "wife," substituting "his." Al. MS. has Ἀμβράμ.

Verse 64. *The priest*, after "Aaron." So Vulg.

Insertions.

Verse 3. *Opposite to*, before "Jericho." See ch. xxii. 1. Similarly ver. 63, "contra," Vulg., "near," E. T.

Verse 5. *And*, after "Enoch."

Verse 9. *These are*, before "they who."

Verse 10. *His*, before "assemblage." *That*, E. T. The Arab. is with the LXX.

Verse 12. *And*, before "the sons." Similarly vv. 19, 34, 39. *Sons of Symeon*, before "to Namuel."

Verse 26. The final i in "Aroad." Heb. אַרְוֹד, but אַרְוֹרִי, in Gen. xlv. 16. Not in Compl.

Verse 27. *Four and*, before "forty." Not in Compl.

Verse 37. *These*, before "(were) the names," "ista," Vulg.

And, before “Melcha,” and before “Thersa.” So Vulg. See ch. xxvii. 1.

Verse 41. *The septs of*, before “the sons of Joseph.”

Verse 44. *To Adar*, after “Adar and Noeman.” The Heb. name is אָדָר, “Ard,” supplied by E. T. The Vulg. has “Hered.” The Syr. אָדוּר. *And*, before “to Noeman.” The beginning of this verse is omitted by the Samaritan. See Boothroyd. Jun. et Trem. supplies “illi.”

Verse 55. *According to the*, before “tribes.” E. T. has it for ל before שְׁמוֹת, “the names.”

Verse 58. *Of the sons*, before “of Levi.”

Verse 61. *In the wilderness of Sinai*, at the end. The words occur in ver. 64.

Verse 63. *And*, at the beginning.

Notes.

Verse 4. *From twenty years old and upwards*, is an abbreviated recital of the order given in verse 2. *And the sons of Israel*, &c. Houbigant and Boothroyd adopt this connexion of the words.

Verse 59. *Who bare these*, אִשָּׁר יָלְדָה אֹתָהּ, “whom (her mother) bare,” E. T., “quæ nata est e,” Vulg., Syr. They may have read אֵלָה, or אֹתָם, for אֹתָהּ, which Michaelis and Geddes make a proper name, “Atha.” They do not mean that she bare them to Levi as their father, but as their ancestor, the head of their tribe. Comp. Exod. ii. 1, vi. 20.

CHAPTER XXVII.

1. And the daughters of Salpaad son of Opher, son of Galaad, son of Machir, of the sept of Manasse, of the sons of Joseph, and these (were) their names, Maala, and Nua, and Eglā, and Melcha, and Thersa—having drawn near, 2. And having stood before Moses, and before Eleazar the priest, and before the rulers, and before all (the) assembly at the door of the tabernacle of the testimony, say, 3. Our father

died in the wilderness, and he was not in the midst of the assemblage that rose up together against the Lord in the assemblage of Core, for because of his sin he died, and had no sons: let not the name of our father be blotted out from the midst of his sept, because he hath no son: give ye us a possession in the midst of our father's brethren. 4. And Moses brought their case before the Lord. 5. And the Lord spake unto Moses, saying, 6. The daughters of Salpaad have spoken rightly: (as) a gift thou shalt give them a possession of inheritance in the midst of their father's brethren, and shalt invest them with the allotment of their father. 7. And thou shalt speak to the sons of Israel, saying, 8. When a man shall die, and have no son, ye shall invest his daughter with his inheritance. 9. But if he have no daughter, ye shall give the inheritance to his brother. 10. But if he have no brothers, ye shall give the inheritance to his father's brother. 11. But if he have no father's brothers, ye shall give the inheritance to his nearest relative out of his tribe, to inherit the things that (were) his: and this shall be to the sons of Israel an ordinance of judgment, as the Lord appointed Moses. 12. And the Lord said unto Moses, Go up into the mountain which (is) in the (country) beyond the Jordan, this mountain Nabau, and behold the land of Chanaan, which I give the sons of Israel in possession. 13. And thou shalt see it, and thou also shalt be added unto thy people, even as Aaron thy brother

was added in the mountain Or. 14. Because ye transgressed my word in the wilderness of Sin, in the resistance of the assembly to sanctify me, ye sanctified me not at the water before them: that is the water of contradiction in Cades in the wilderness of Sin. 15. And Moses said unto the Lord, 16. Let the Lord, the God of the spirits and of all flesh, look out a man (to be set) over this assembly, 17. Who shall go out before their face, and who shall go in before their face, and who shall lead them out, and who shall lead them in, and the Lord's assembly shall not be as sheep to whom there is not a shepherd. 18. And the Lord spake unto Moses, saying, Take unto thyself Jesus son of Naue, a man who hath a spirit in himself, and thou shalt lay thy hands upon him. 19. And thou shalt set him before Eleazar the priest, and command him before all the assembly, and command concerning him before them. 20. And thou shalt bestow of thy glory upon him, in order that the sons of Israel may hear him. 21. And he shall stand before Eleazar the priest, and they shall enquire of him the judgment of the manifestations before the Lord: at his mouth they shall go out, and at his mouth they shall go in, he, and the sons of Israel with one consent, and all the assembly. 22. And Moses did as the Lord had commanded him; and having taken Jesus, he set him before Eleazar the priest, and before all the assembly, 23. And laid his hands upon him, and commended him (to them) as the Lord had appointed to Moses.

Omissions.

Verse 1. *The son of Manasseh*, after “Machir.” The Vulg. retaining it, omits “of the families of Manasseh.” *Of his daughters*, after “names.” They substitute *their*: “quarum,” Vulg.

Verse 9. *His*, before “inheritance.” Compl. has αὐτοῦ. Similarly in vv. 10, 11.

Verse 15. *Saying*, at the end.

Verse 20. *All the congregation of*, before “the sons.”

Verse 21. *For*, ל, before “him.” *After*, א, before “the judgment.” *All*, before “the sons.”

Verse 23. *By the hand of*, before “Moses.”

Insertions.

Verse 2. *Before*, “all the assembly.” See vv. 19, 22.

Verse 12. *The Jordan*, after “beyond.” Not in Al. MS. *mountain Nabau*, after “this.” See *Notes* on ch. xxi. 8, 20, and comp. Deut. xxii. 49, where it is affirmed of Mount Nebo, that it is in the land of Moab. *Of Chanaan*, after “the land.” *In possession*, at the end.

Verse 13. *In the mountain Or*, at the end. See ch. xx. 23, 25, 27.

Verse 14. *Ye sanctified me not*, after “to sanctify me.” Probably as an explanation of the preceding words. *In*, before “Cades,” arising out of their way of translating מריבת. E. T., however, has “in” with “Meribah.” Not in Compl. Comp. Deut. xxxii. 51.

Verse 16. *And*, before “all flesh.” Though it may be put for ל, which they read י. *This*, before “assembly,” “hanc,” Vulg.

Verse 18. *Saying*, after “Moses.” *Hath*, after “who.” E. T. supplies “is.” So Vulg.

Verse 19. *Command him*, before “before all,” Deut. xxxi. 23. *Concerning*, after “and command.” Comp. ver. 23, ch. xxxii. 28.

Verse 20. *Him*, after “hear,” “eum,” Vulg. So Onk., Jon., Arab., Syr.

Notes.

Verse 3. *Let not*, למה, “why should,” E. T., varying the expression, but not altering the sense. The other versions are more literal.

Verse 6. *Invest them*, περιθήσεις αὐταῖς, העבדת, “cause to pass unto them,” E. T. Comp. Job xiii. 26, where they use this image of clothing or investiture, for the Hebrew תורישני, “hæreditare facis me.” “Ob *indutam* defuncti patris personam,” as the lawyers speak. Patrick.

Verse 11. *The things that (were) his*, τὰ αὐτοῦ, “his worldly goods,” אתה, “it,” E. T., the inheritance.

Verse 12. *Which (is) in the (country) beyond*, τὸ ἐν τῷ πέραν, העברים, “Abarim,” ch. xxi. 11.

Verse 14. *In the resistance*, ἐν τῷ ἀντιπίπτειν, במריבת, “in the strife,” E. T., implying refusal and altercation. παρέβητε may be connected with ἀγιάσαι, “ye disobediently neglected to glorify me,” Geddes, “rebellastis, contra præstitutum meum, (quod erat) ut sanctificaretis me,” Jun. et Trem. Comp. Deut. xxxii. 51.

Verse 21. *Inquire of him*, לִי שְׂאֵל: *him* may mean Eleazar. E. T. rendering י by “who,” makes this impossible. “Ut eum consulat,” Jun. et Trem. Comp. Ex. xxviii. 26, Lev. viii. 8. I take δῆλων here as equivalent to δῆλωσις in those places. Schl. supplies λίθων, the bright stones. Delos is said to have been so called, because it was the first land illuminated by the rays of the sun after the Ogygian deluge. Harcourt, *Doctr. of the Deluge*, Vol. II. p. 448.

Verse 23. *Commended him*, equivalent to ἐντελῇ περὶ αὐτοῦ, ver. 19. See Rom. xvi. 1.

CHAPTER XXVIII.

1. AND the Lord spake unto Moses, saying,
 2. Command thou the sons of Israel, and thou shalt speak unto them, saying, My gifts, my donations, my produce-offerings for an odour of a sweet smell ye shall observe to offer me in my feasts. 3. And thou shalt say unto them, These (are) the produce-offerings, which ye shall bring unto the Lord, two yearling lambs without blemish (every) day, for a whole burnt-offering continually. 4. The first lamb thou shalt

make (ready) in the morning, and the second lamb thou shalt make (ready) towards evening. 5. And thou shalt make (ready) the tenth of the ophi, fine flour, for a sacrifice, made up with oil in a fourth of the in: 6. A whole burnt-offering of continuance, which was (appointed) in the mount Sinai for an odour of a sweet smell to the Lord. 7. And its libation, the fourth of the in, with the first lamb: in the sanctuary thou shalt pour out a libation (of) strong drink to the Lord. 8. And the second lamb thou shalt make (ready) toward evening: according to its sacrifice and according to its libation ye shall make (it ready) for an odour of a sweet smell to the Lord. 9. And on the sabbath day ye shall bring two yearling lambs without blemish, and two tenths of fine flour made up with oil for a sacrifice and libation. 10. A sabbath whole burnt-offering on the sabbath in addition to the continual whole burnt-offering, and its libation. 11. And in the new moons ye shall bring (as) a whole burnt-offering to the Lord two steers from among the beeves, and one ram, seven yearling lambs without blemish, 12. Three tenths of fine flour made up with oil for the one steer, and two tenths of fine flour made up with oil for the one ram, 13. A tenth a tenth of fine flour made up with oil for the one lamb: a sacrifice, an odour of a sweet smell, a produce-offering to the Lord. 14. Their libation shall be the half of the in, for the one steer, and it shall be the third of the in for the one ram, and it

shall be the fourth of the in for the one lamb, (all) of wine. This (shall be) the burnt-offering month by month for the months of the year. 15. And one he-kid out of the goats (ye shall make an offering) for sin to the Lord, it shall be offered in addition to the continual burnt-offering, and its libation. 16. And in the first month, on (the) fourteenth day of the month (shall be) a passover to the Lord. 17. And on the fifteenth day of this month (shall be) a feast: seven days ye shall eat unleavened bread. 18. And the first day shall be to you a proclaimed holy (day): ye shall do no servile work. 19. And ye shall bring a whole burnt-offering, a produce-offering, to the Lord; two steers out of the beeves, one ram, seven yearling lambs: they shall be to you without blemish. 20. And their sacrifice (shall be) fine flour made up with oil: three tenths for the one steer, and two tenths for the one ram. 21. A tenth a tenth thou shalt offer for the one lamb, for the seven lambs. 22. And one he-kid out of the goats (as an offering) for sin, to make atonement for you: 23. Over and above the whole burnt-offering that is always (offered) in the morning, which is a whole burnt-offering of continuance. 24. These things after this manner ye shall offer (every) day for the seven days, a gift, a produce-offering for an odour of a sweet smell to the Lord: in addition to the whole burnt-offering that is always (offered) thou shalt offer its libation. 25. And the seventh day shall be a called holy (day) to you, ye

shall do no servile work therein. 26. And on the day of the new (fruits) when ye shall offer a new sacrifice to the Lord (on account of) the weeks, there shall be to you a proclaimed holy (day): ye shall do no servile work. 27. And ye shall bring whole burnt-offerings for an odour of a sweet smell to the Lord, two steers from among the beeves, one ram, seven yearling lambs without blemish. 28. Their sacrifice—fine flour made up with oil: three tenths to the one steer, and two tenths to the one ram. 29. A tenth a tenth to the one lamb, to the seven lambs: and one he-kid from among the goats. 30. (As an offering) for sin, to make atonement for you: besides the whole burnt-offering that (is) always (offered): and their sacrifice ye shall make (ready) for me, 31. They shall be to you without blemish—and their libations.

Omissions.

Verse 2. *For*, ל, before “my produce-offerings.” So Vulg., Jun. et Trem.

Verse 5. *Beaten*, before “oil.” Comp. Ex. xxix. 40. Not in Samar. See vv. 9, 12.

Verse 6. *A sacrifice made by fire*, אֵשׁה, after “sweet smell,” and in ver. 8, before it.

Verse 8. *Of the morning*, after “sacrifice.” They substitute αὐτοῦ.

Verse 9. *Thereof*, at the end. Compl. has it.

Verse 10. The ו, after בשבת, which Jun. et Trem. expresses by “suo.” Similarly in ver. 14, after בחרשׁ.

Verse 11. *Your*, before “new-moons,” or “beginnings of months.” So Vulg.

Verse 12. *And*, at the beginning. Similarly vv. 13, 14. *For a meat-offering*, after “flour,” twice.

Verse 18. *In*, at the beginning, substituting *and*. “Quarum,” Vulg. Comp. ver. 25.

Verse 19. *And*, before “one.” So Vulg.

Verse 20. *Ye shall offer*, at the end. Al. MS. has ποιήσετε, and Compl. ποιηθήσεται. Not in Vulg. or Arab.

Verse 23. *For*, before “a whole.” *Ye shall offer these*, at the end. ταῦτα, however, at the beginning of ver. 24 may render אלה.

Verse 24. *And*, before “its libation.”

Verse 25. *In*, after “and.” Comp. vv. 18, 26. “Dies quoque,” Vulg.

Verse 26. *Your*, before “weeks,” “expletis hebdomadibus,” Vulg. See Lev. xxiii. 15, 16.

Verse 28. *And*, at the beginning.

Insertions.

Verse 2. *Saying*, before “my gifts.” *For*, before “an odour.” See ver. 8.

Verse 5. *Thou shalt make (ready)*, before “the tenth.” *In*, before “a fourth,” meaning *in the proportion of*.

Verse 8. *For*, before “an odour,” “suavissimi odoris,” Vulg. See vv. 6, 27. *Of a sweet savour*, E. T. Similarly in ver. 24. Comp. ch. xxix. 13.

Verse 9. *For*, before “a sacrifice.” Supplied by E. T. “In sacrificio,” Vulg.

Verse 14. *It shall be*, twice. *The one*, before the mention of each animal. Similarly in ver. 20. See ver. 28.

Verse 18. *Shall be to you*, after “first day,” “crit,” Vulg. “shall be,” supplied by E. T. in connexion with the words that follow. See ver. 25, and comp. Lev. xxiii. 8.

Verse 22. *Out of the goats*, after “kid.” So the Syr. See ver. 15. Comp. ch. xxix. 5.

Verse 23. *That (is) always (offered)*. See ver. 24, 30.

Verse 24. *For the*, before “seven days.” E. T. supplies “throughout the.”

Verse 25. *Therein*, at the end; “in eo,” Vulg.

Verse 27. *Without blemish*, at the end. So Vulg. See ver. 31, which the Sam. has here. Comp. Levit. xxiii. 18.

Verse 29. *And*, before “one he-kid,” “quoque,” Vulg. *Out*, before “of (tho) goats.” Comp. ch. xxix. 5.

Verse 30. (*As an offering*) *for sin*, at the beginning. So the Sam. and seven MSS., Geddes, Boothr., Davidson. See ch. xxix. 5. *For me*, *μοι*, at the end.

Notes.

Verse 2. *My donations*, *מִנְחָה*, "my bread," E. T. in ver. 24 they render it *δῶρον*, *gift*. Comp. Levit. iii. 11, xxi. 6: "that which the fire devours," Jonath.

Verse 7. *Strong drink*, *σίκερα*, Luke i. 15. It probably means here "strong wine," E. T. Comp. ch. xv. 5. See also ch. vi. 3, Lev. x. 9. Jonath. explains it, "old wine," or wine at least forty days old.

Verse 10. *In addition to*, *ἐπί*, *ל*, equivalent to *πλήν* in ver. 23. The Vulg. has missed the sense, having "in holocaustum."

Verse 19. *Whole burnt-offerings* should be in the sing. as Al. MS. has it. Similarly in ver. 27. The variety of animals sacrificed may be a reason for the plural form. Comp. also Lev. xxiii. 8.

CHAPTER XXIX.

1. AND in the seventh month, on the first of the month, there shall be to you a proclaimed holy (day): ye shall do no servile work: it shall be to you a day of sounding (the trumpet). 2. And ye shall make (ready) whole burnt-offerings for an odour of a sweet smell to the Lord, one steer from among the beeves, one ram, seven yearling lambs without blemish. 3. Their sacrifice—fine flour made up with oil: three tenths to the one steer, and two tenths to the one ram. 4. A tenth a tenth to the one lamb, to the seven lambs: and (ye shall make) one he-kid of the goats (an offering) for sin, to make atonement for you: 6. Besides the whole burnt-offerings of the new moon: and their sacrifices, and their libations,

and the continual whole burnt-offering, and their sacrifices and their libations (shall be offered) according to their custom, for an odour of a sweet smell to the Lord. 7. And on the tenth of this month there shall be to you a proclaimed holy (day): and ye shall vex your souls, and ye shall do no work. 8. And ye shall offer whole burnt-offerings for an odour of a sweet smell to the Lord, produce-offerings to the Lord, one steer from among the beeves, one ram, seven yearling lambs: they shall be to you without blemish. 9. Their sacrifice—fine flour made up with oil: three tenths to the one steer, and two tenths to the one ram: 10. A tenth a tenth to the one lamb, for the seven lambs. 11. And (ye shall make) one he-kid of the goats (an offering) for sin, to make atonement for you: besides the (offering) for sin of the atonement; and the continual whole burnt-offering, its sacrifice and its libation (shall be offered) according to the custom, for an odour of a sweet smell, a produce-offering to the Lord. 12. And on the fifteenth day of this seventh month there shall be to you a proclaimed holy (day): ye shall do no servile work: and keep ye it a feast to the Lord seven days. 13. And bring ye whole burnt-offerings, a produce-offering for an odour of a sweet smell to the Lord, on the first day thirteen steers from among the beeves, two rams, fourteen yearling lambs: they shall be without blemish. 14. Their sacrifices—fine flour made up with oil: three tenths to the one steer, to

the thirteen steers, and two tenths to the one ram, for the two rams: 15. A tenth a tenth to the one lamb, for the fourteen lambs: and one he-kid of the goats (ye shall make an offering) for sin, besides the continual whole burnt-offering: their sacrifices and their libations (shall be offered). 17. And on the second day (ye shall offer) twelve steers, two rams, fourteen yearling lambs without blemish. 18. Their sacrifice and their libation (shall be offered) with the steers and the rams and the lambs according to their number, according to their custom. 19. And one he-kid out of the goats (ye shall make an offering) for sin; besides the continual whole burnt-offering: their sacrifices and their libations (shall be offered). 20. On the third day (ye shall offer) eleven steers, two rams, fourteen yearling lambs without blemish. 21. Their sacrifice and their libation (shall be offered) with the steers and the rams according to their number, according to their custom. 22. And one he-kid out of the goats (ye shall make an offering) for sin; besides the continual whole burnt-offering: their sacrifices and their libations (shall be offered). 23. On the fourth day (ye shall offer) ten steers, two rams, fourteen yearling lambs without blemish. 24. Their sacrifices and their libations (shall be offered) with the steers and the rams and the lambs according to their number, according to their custom. 25. And one he-kid of the goats (ye shall make an offering) for sin, besides the continual burnt-offering: their

sacrifices and their libations (shall be offered). 26. On the fifth day (ye shall offer) nine steers, two rams, fourteen yearling lambs without blemish. 27. Their sacrifices and their libations (shall be offered) with the steers and the rams and the lambs according to their number, according to their custom. 28. And one he-kid of the goats (ye shall make an offering) for sin: besides the continual whole burnt-offering: their sacrifices and their libations (shall be offered). 29. On the sixth day (ye shall offer) eight steers, two rams, fourteen yearling lambs without blemish. 30. Their sacrifices and their libations (shall be offered) with the steers and the rams and the lambs according to their number, according to their custom. 31. And one he-kid of the goats (ye shall make an offering) for sin: besides the continual whole burnt-offering: their sacrifices and their libations (shall be offered). 32. On the seventh day (ye shall offer) seven steers, two rams, fourteen yearling lambs without blemish. 33. Their sacrifices and their libations (shall be offered) with the steers and the rams and the lambs according to their number, according to their custom. 34. And one he-kid of the goats (ye shall make an offering) for sin: besides the continual whole burnt-offering: their sacrifices and their libations shall (be offered). 35. And on the eighth day there shall be to you a going out (of the festival): ye shall do no servile work therein. 36. And ye shall bring whole burnt-offerings for an odour of a sweet

smell, produce-offerings to the Lord, one steer, one ram, seven yearling lambs without blemish. 37. Their sacrifices and their libations (shall be offered) with the steer and the ram and the lambs according to their number, according to their custom. 38. And one he-kid of the goats (ye shall make an offering) for sin: besides the continual whole burnt-offering: their sacrifices and their libations (shall be offered). 39. These things ye shall make (ready) to the Lord in your feasts, besides your vows; and your voluntary-offerings, and your whole burnt-offerings, and your sacrifices, and your libations, and your salvation-offerings.

Omissions.

Verse 3. *And*, at the beginning. Similarly vv. 4, 9, 14, 15, where Al. MS. has *καί*, 18, 20, 21, 23, 26, 27, 29, 30, 32, 33.

Verse 4. *One*, before "tenth," substituting the repetition of that word. See ch. xxviii. 21, 29, ver. 10.

Verse 6. *A sacrifice made by fire*, before "to the Lord."

Verse 7. *Seventh*, before "month." See vv. 1, 12. The Arab. omits it.

Verse 11. *And*, after "offering." Similarly vv. 19, 22, 28, 38.

Verse 17. *Young*, בני בקר, "sons of the herd," after "steers."

Verse 39. *For*, ל, before "your whole burnt-offerings," substituting "and." Similarly before "your sacrifices," "your libations," "your salvation-offerings."

Insertions.

Verse 3. *The one*, before "steer;" *and*, after it. Similarly ver. 9, *the one*, before "ram." Comp. ch. xxviii. 14, ver. 14.

Verse 5. *Out*, before "of (the) goats." Similarly vv. 11, 16, 19, 25. Comp. ch. xxviii. 29.

Verse 6. *And their libations*, after “sacrifices.” The Syr. has it, omitting “their sacrifices.”

Verse 7. *And*, before “ye shall do.”

Verse 8. *Produce-offerings to the Lord*, before “one steer.” *To the Lord* is not in Al. MS. or Compl.

Verse 11. *And*, at the beginning. So Vulg., Sam., Syr., Arab. *To make atonement for you*, after “for sin.” See ch. xxviii. 30. *According to the custom, for an odour of a sweet smell, a produce-offering to the Lord*, at the end. See ver. 6. *For an odour*, &c. not in Compl.

Verse 12. *This*, before “seventh.” See ver. 7. So Sam., Syr., and four MSS. Geddes. *It* before “a feast.”

Verse 13. *For*, before “an odour,” “in odorem,” Vulg. Comp. ch. xxviii. 8. *On the first day*, before “thirteen.” See ver. 17, and comp. ver. 1.

Verse 18. *And*, before “the rams.” Similarly vv. 21, 24, 27, 30, 33, “et,” Vulg. *Their*, before “custom.” See ver. 6, ch. ix. 3. Similarly vv. 21, 24, 27, 30.

Verse 22. *Out of (the) goats*, after “he-kid.” So the Syr. The Sam. has “of the goats.” Similarly in vv. 28, 31, 34, 38.

Verse 35. *And*, at the beginning, *therein*, at the end. Suppl. by E. T.

Notes.

Verse 6. *Whole burnt-offerings of the new moon*, plural, because occurring at the beginning of every month. See ch. xxviii. 11. But here the seventh month is specially intended. Comp. also ch. xxviii. 19, and vv. 8, 13.

Verse 11. *Its libation*, נִסְכֵיהֶם, “their drink-offerings,” E. T. *Its* referring to *θυσία* only, immediately preceding. In vv. 16, 22, they adopt the plural, not only for *σπονδαί*, but also for *θυσίαι*, where the Hebrew has both pronouns in the singular. Comp. ver. 18.

Verse 35. *A going out (of the festival)*, ἐξόδιον, עֲצֶרֶת. See Note on Levit. xxiii. 36.

Verse 39. *Your voluntary offerings*, ἐκούσια, which, following πλὴν, comp. ch. xxviii. 23, should be ἐκουσίων. I have endeavoured to mark the change of case by a semicolon after *vows*.

CHAPTER XXX.

1. AND Moses spake to the sons of Israel according to all things whatsoever the Lord had commanded Moses. 2. And Moses spake unto the rulers of the tribes of (the) sons of Israel, saying, This (is) the thing which the Lord hath appointed. 3. A man, (any) man soever, who shall vow a vow to the Lord, or swear an oath, or limit by a limitation, concerning his soul, shall not profane his word; whatsoever things shall have gone forth out of his mouth, he shall do. 4. But when a woman shall vow a vow to the Lord, or limit a limitation in the house of her father in her youth, and her father shall hear her vows, and her limitations which she hath limited with regard to her soul, and her father shall observe her silently, even all her vows shall stand. 5. And all the limitations, which she hath limited with regard to her soul, shall remain to her (unaltered). 6. But if disallowing her father shall disallow on the day when he heareth all her vows and the limitations which she hath limited with regard to her soul, they shall not stand: and the Lord will cleanse her, because her father hath disallowed. 7. But if she hath actually become (wife) to a husband, and her vows (are) upon her in pursuance of the opening of her lips, which (limitations) she hath limited with regard to her soul. 8. And her husband shall hear, and shall observe her silently in the day that he heareth, even so all her vows shall

stand, and her limitations, which she hath limited with regard to her soul, shall stand. 9. But if disallowing her husband shall disallow in the day when he heareth, all her vows and her limitations, which she hath limited with regard to her soul, shall not remain, because the husband hath disallowed (them) for her; and the Lord will cleanse her. 10. And (the) vow of a widow and of a divorced (woman), whatsoever things she shall vow with regard to her soul shall remain to her. 11. Moreover if her vow (shall have been made) in the house of her husband, or the limitation with regard to her soul accompanied by an oath, 12. And her husband shall hear, and observe her silently, and disallow (them) not to her, even all her vows shall stand, and all her limitations, which she hath limited with regard to her soul, shall stand with regard to her. 13. But if abrogating her husband shall abrogate, in the day when he heareth, all things whatsoever shall come forth out of her lips, as to her vows, and as to the limitations with regard to her soul, they shall not remain to her: her husband hath abrogated (them), and the Lord will cleanse her. 14. Every vow and every oath (having the force) of a bond to vex (the) soul, her husband shall establish (them) to her, and her husband shall abrogate (them). 15. If therefore keeping silence he observe her silently day after day, he shall even establish to her all her vows, and the limitations which (are) upon her he shall establish to her, because he kept silence towards her in the day when he heard. 16. But if abrogating

her husband shall abrogate (them) after the day (on) which he heard, he shall even take (to himself) his iniquity. 17. These are the ordinances which the Lord commanded Moses, between a man and his wife, and between a father and a daughter, in youth, in a father's house.

Omissions.

Verse 2. *Concerning*, ל, before "the sons." So Vulg., Boothroyd. It may mean, "to those who were heads of tribes to the children of Israel;" or "of the tribes which were to the;" which appertained to them; into which they were divided. Jun. et Tr. and Ainsworth explain it, "that the thing was told the elders, in order that they might tell it to the people."

Verse 3. *According to*, before "all." So Vulg., Arab. See August. Qu. 56.

Verse 6. *Her*, after "disallow," and at the end. So Vulg. Also, as a possessive pronoun, before "limitations." Comp. vv. 4, 8, 9, 15.

Verse 9. *Which (are) upon her*, אשר עליה, "quod incumbabat ei," Jun. et Trem., "which she vowed," E. T.

Verse 11. *And bound, or limited*, ואסרה, before "the limitation."

Verse 13. *Them*, after "shall abrogate;" by which they govern "all." which follows; and after "abrogated." Similarly vv. 15, 16.

Verse 15. *Her husband*, after "silence." See ver. 16. *All her*, before "the limitations." Al. MS. has αὐτῆς. Comp. v. 12.

Verse 16. *His*, before "daughter." So Vulg. *Her*, before "youth," and before "father." So Vulg. Comp. ver. 4.

Insertions.

Verse 3. *(Any) man*, after "a man;" "who is thirteen years old," Jonath.

Verse 5. *To her*, after "remain." See ver. 10. Similarly ver. 13.

Verse 6. *Disallowing*, after "but if." Similarly ver. 9. The Sam. has it.

Verse 8. *So*, before "all her vows."

Verse 9. *Because the husband hath disallowed (them) for her.* Al. MS. and Compl. have ἐπ' αὐτῆς.

Verse 12. *And, before "disallow."* Supplied by E. T., "nec," Vulg. *Her, before "limitations."* Not in Al. MS. *With regard to her, κατ' αὐτῆς, at the end.*

Verse 13. *With regard to, before "her soul."*

Verse 15. *To her, after "establish."*

Verse 16. *Her husband, after "abrogating."* It should have been in ver. 15. *The day on which, before "he heard."*

Verse 17. *And, after "wife."*

Notes.

Verse 3. *Or limit by a limitation, concerning,* לְאָסֵר אֶסֶר עַל, "to bind his soul with a bond," E. T., "determine some boundary over which he restricts himself from passing." Comp. 2 Macc. xii. 25.

Verse 7. *Actually become (wife) to an husband, γενομένη γενήται.* Comp. Lev. xxii. 12, Judg. xiv. 20, Ruth i. 13, Ezek. xvi. 8, xxiii. 4. "If, having previously vowed, she marry," August. Qu. 59. So Jun. et Trem. "si nubet viro, votis ei incumbentibus;" "if, when she was married, she was under a vow," Boothr. *A fortiori*, her vows subsequently to wedlock would be revocable by her husband. See ver. 10. Patrick thinks it means, "when she is espoused, though still in her father's house."

The opening, διαστολήν, מַבְטָל. Comp. Lev. v. 4: "diductionem labiorum," Parkh. The same phrase in ver. 9 is translated ὀρίσμοι, *limitations*, as ver. 3.

Verse 9. *Shall not remain, הִפָּר, "he shall make of none effect,"* E. T. The Syr. has נִבְטָלָךְ, "shall be made void." See ver. 13.

Verse 16. *His iniquity, עֲוֹנָה, "her iniquity,"* E. T. The Sam. has the masculine. He makes himself responsible for the non-performance of her vow.

CHAPTER XXXI.

1. AND the Lord spake unto Moses, saying,
2. Avenge the avengement of (the) sons of Israel upon the Madianites, and ultimately thou shalt be

added unto thy people. 3. And Moses spake unto the people, saying, Arm ye men from among you, and form the battle array before the Lord against Madian, to repay vengeance from the Lord to Madian. 4. A thousand from a tribe, a thousand from a tribe, out of all (the) tribes of (the) sons of Israel, send ye forth to form the battle array. 5. And they numbered out, from the thousands of Israel, a thousand from a tribe, twelve thousand, (who were men) armed for (the) battle array. 6. And Moses sent them forth, a thousand from a tribe, a thousand from a tribe, with their power, and Phinees son of Eleazar son of Aaron the priest: and the holy vessels, and the trumpets of the signals (were) in their hands. 7. And they formed the battle array against Madian, as the Lord had commanded Moses; and they slew every male. 8. And they slew the kings of Madian together with their (men) wounded to death, even Euin, and Rhocon, and Sur, and Ur, and Rhobok, five kings of Madian: and Balaam son of Beor they slew with the sword, with their (men) wounded to death. 9. And they took as a prey the women of Madian, and their young families, and their cattle, and all their acquisitions: and they took as a prey their power: 10. And all their cities that (were) in their dwelling-places, and their habitations they burnt with fire. 11. And they took all their booty and all their spoils, from man even unto beast. 12. And they brought unto Moses and unto Eleazar the priest, and

unto all the sons of Israel, the captivity, and the spoils, and the booty, to the camp, to Araboth of Moab, which is by the Jordan opposite to Jericho. 13. And Moses went forth and Eleazar the priest, and all the rulers of the assembly, to meet them without the camp. 14. And Moses was wroth with the superintendants of the host, the rulers of thousands, and rulers of hundreds, who came from the array of battle. 15. And Moses said to them, Why have ye saved alive every female? 16. For these (women) were (a temptation) to the sons of Israel, according to the word of Balaam, to revolt and contemn the word of the Lord, because of Phogor: and the plague was among the assembly of the Lord. 17. And now slay ye every male amid all that ye have carried (hither): every woman, who hath known man, slay ye. 18. And every woman whom ye have carried (hither), who hath not known man, them save ye alive. 19. And do you encamp without the camp seven days: every one who hath slain and who toucheth the wounded shall be purified on the third day, and on the seventh day, you and your captivity. 20. And every garment, and every vessel of skin, and every work of goats' hair, and every vessel of wood ye shall purify. 21. And Eleazar the priest said unto the men of the host who had come from the array of the battle, this (is) the ordinance of the law, which the Lord hath appointed to Moses: 22. Besides the gold, and the silver, and brass, and iron, and lead, and

tin, 23. Every thing which will pass through in (the) fire, shall even be cleansed (so), but also it shall be purified with the water of the purification: and all things, whatsoever will not pass through fire, shall pass through water. 24. And ye shall wash (your) garments on the seventh day, and shall be cleansed: and afterwards ye shall enter into the camp. 25. And the Lord spake unto Moses, saying, 26. Take the sum of the spoils of the captivity, from man unto beast, thou, and Eleazar the priest, and the rulers of the families of the assembly. 27. And ye shall divide the spoils between the warriors who went forth unto the battle array, and between all (the) assembly. 28. And ye shall take away a tribute to the Lord from the men, the warriors, who went forth unto the battle-array, one soul from five hundred, from the men, and from the beasts, and from the beeves, and from the sheep, and from the asses: even from their half ye shall take (it). 29. And thou shalt give to Eleazar the priest the first-fruits of the Lord. 30. And from the half that (is the property) of the sons of Israel thou shalt take one from fifty, from the men, and from the beeves, and from the sheep, and from the asses, and from all the beasts: and thou shalt give them to the Levites who keep the watches in the tabernacle of the Lord. 31. And Moses did, and Eleazar the priest, as the Lord had appointed Moses. 32. And the superabundance of the booty which the men, the warriors, had made, was, from the sheep six

hundred thousand and seventy and five thousand:
33. And oxen, seventy-two thousand: 34. And asses,
sixty-one thousand: 35. And souls of human beings,
of the females who had not known man, all (the) souls,
two and thirty thousand. 36. And the half, the por-
tion of those who went forth unto the war, was, of the
number of the sheep, three hundred and thirty thou-
sand and seven thousand and five hundred. 37. And
the tribute to the Lord was, of the sheep, six hundred
and seventy-five: 38. And oxen, six and thirty thou-
sand, and the tribute to the Lord, seventy-two.
39. And asses, thirty thousand and five hundred, and
the tribute to the Lord, sixty-one. 40. And souls of
human beings, sixteen thousand; and the tribute of
them to the Lord, two and thirty souls. 41. And
Moses gave the tribute to the Lord, God's portion set
apart, to Eleazar the priest, as the Lord had appoint-
ed Moses: 42. From the sons of Israel's half, whom
Moses divided from the men, the warriors. 43. And
the half (out of which the Lord's tribute was to be
taken) from the assembly, was, from the sheep, three
hundred and thirty thousand and seven thousand and
five hundred. 44. And oxen, six and thirty thou-
sand. 45. Asses, thirty thousand and five hundred.
46. And souls of human beings, sixteen thousand.
47. And Moses took of the sons of Israel's half, the
one from the fifty, from the human beings and from
the beasts, and gave them to the Levites who keep
the watches of the tabernacle of the Lord, even as

the Lord had appointed Moses. 48. And there drew near unto Moses all who had been appointed to the captaincies of thousands of the host, (the) rulers of thousands and (the) rulers of hundreds, and they said unto Moses, 49. Thy servants have taken the sum of the men, the warriors, who (were) with us, and not one of them is missing. 50. And we have offered the gifts to the Lord, (each) man that which he found, golden vessel, and armlet, and bracelet, and ring, and ornament for the right arm, and wreath, to make atonement for us before the Lord. 51. And Moses received, and Eleazar the priest, the gold from them, every wrought vessel. 52. And all the gold, the portion which they set apart for the Lord, was sixteen thousand and seven hundred and fifty sicli, from the rulers of thousands, and from the rulers of hundreds. 53. And the men, the warriors, made a booty each for himself. 54. And Moses received, and Eleazar the priest, the gold from the rulers of thousands, and from the rulers of hundreds, and he brought them into the tabernacle of the testimony, (as) a memorial of the sons of Israel before the Lord.

Omissions.

Verse 6. *To the war*, אֶצֶל, after "the priest." Earlier in the verse they translate it σὺν δυνάμει.

Verse 9. *The sons of Israel*, before "took." So Vulg. *All*, before "their cattle," and before "their power."

Verse 17. *And*, before "every woman." Al. MS. and Compl. have it.

Verse 18. *For yourselves, at the end.* Substituting "them," αὐτάς. Comp. Deut. xx. 14.

Verse 19. *Any person,* נִפְשׁ, after "slain." *Whosoever,* כֹּל, before "toucheth," "vel occisum tetigerit," Vulg.

Verse 23. *Ye shall make go through the fire,* after "in the fire." Compl. has διάξεται ἐν πυρί.

Verse 24. *Your,* before "garments." Compl. has it.

Verse 30. *Portion,* חֵלֶק, after "one." The Vulg. has "caput." Omitted by Syr. and Ar. Similarly ver. 47.

Verse 32. *The booty,* הַמִּלְקוּחַ, before "the superabundance." The Vulg. has briefly "præda." *Thousand,* after "seventy." Al. MS. and Compl. have it. Onk., Jon. and Syr. have it but once, at the end. The Arab. has it twice. Similarly in vv. 36, 43.

Verse 38. *Of them,* after "tribute." Similarly in ver. 39. Comp. ver. 40.

Verse 42. *And,* at the beginning. So Vulg.

Verse 50. *Our souls,* נַפְשֵׁינוּ, that is, "our persons;" and so equivalent to "for us," "pro nobis," Vulg.

Insertions.

Verse 2. *And,* before "ultimately." So Vulg., "MSS., Syr., Arab., Sam., Jonathan," Davidson.

Verse 4. *Of the sons,* before "of Israel." So tho Syr. and Arab. Not in Al. MS. or Compl.

Verse 6. The repetition of *a thousand from a tribe.* Intended to intimate that such a selection was made from *every* tribe. See E. T. *Son of Aaron,* before "the priest."

Verse 8. *Even,* before "Euin." *With their (men) wounded to death,* at the end. A repetition from the earlier portion of the verse. See Josh. xiii. 22, where they omit it.

Verse 11. *Their,* before "booty," and before "spoils."

Verse 12. *Opposite to,* καρά, before "Jericho." E. T. supplies "near." Comp. ch. xxvi. 3.

Verse 17. *All,* after "amid." Bonfrero ap. Schl. explains πασῇ τῇ ἀπαρτίᾳ by "in omni perfectione, seu perfecte, absolute, complete, omnino ita ut nullus supersit." So Hesych. ἀπαρτία, ἀπηρτισμένως, ἀκριβῶς. Conf. vor. 18. But this is widely different from the idea conveyed by ἡ, which means "minor familia;"

rendered ἀποσκευήν in ver. 9. So ἀπαρτία here is “whatsoever it was necessary to carry while upon the march;” from ἀπαίρω: the younger and weaker portion of the captives.

Verse 21. *The array of*, before “the battle.” See vv. 3, 5, 7. So Jonath.

Verse 22. *And*, before “brass, iron, lead,” which latter is transposed with “tin.” So Vulg., Sam., Syr., Arab., Jon. Davidson.

Verse 28. *And from the beasts*, after “the men.” See vv. 11, 26, 30. The Sam. has it at the end of the verse. *Even*, before “from their half.”

Verse 29. *The*, before “first-fruits.” E. T. supplies “for.”

Verse 30. *In the*, before “tabernacle.” Comp. ver. 47, where they have “of the tabernacle.”

Verse 32. *From the*, before “sheep.” See vv. 37, 43.

Verse 41. *To the Lord*, after “the tribute,” using *God* for “the Lord,” where it occurs later in the verse. See ver. 28.

Verse 43. *From*, before “the assembly.”

Verse 48. *All*, after “Moses.” They may have thought this necessary, in order to the completeness of the return, ver. 49.

Verse 50. *And*, after “vessel.” Not in Al. MS. or Compl. Also after “bracelet,” and after “ring.”

Verse 52. *And*, before “seven.” So some MSS., Sam., Syr., Ar., Jon. Davidson.

Verse 53. *And*, at the beginning. E. T. supplies “for.” They seem to have looked upon the oblation as proceeding from the chiefs alone.

Verse 54. *From*, before “the rulers of hundreds.”

Notes.

Verse 3. *And form the battle-array before the Lord*, לְצִבָּא וַיְהִי, “unto the war, and let them go,” E. T., “ut sint,” Jun. et Trem., “qui possint,” Vulg. They may have read וַיִּצְבְּאוּ לַיהוָה. Comp. Job xiii. 7.

Verse 5. *Numbered out*, יִמְסְרוּ, “there were delivered,” E. T., “dederunt,” Vulg., “sie nahmen,” Luther. They counted them out, and then delivered them. Gesenius says that in Samaritan מִסֵּר is equivalent to פָּקַד, *to muster*.

Verse 9. *Their acquisitions*, מִקְנֵהֶם, ἑταῖρα. Comp. Gen. xxxi. 18: “flocks,” E. T., probably because in connexion with “cattle,”

בַּחֲמַת, preceding. The Vulg. has "supellectilem." The Syr. קִנְיָן; comp. Lev. xxii. 11, xxv. 16, ch. xxxii. 26. *Their power*, τὴν δύναμιν αὐτῶν, חִילָם, "goods," E. T.: it means, "whatever gives a man consequence and power, specially riches;" "facultates," Jun. et Trem., "quicquid habere potuerant," Vulg.

Verse 10. *Habitations*, or perhaps *villages*, ἐπαύλεις, טִירֹת, "goodly castles," E. T. Comp. Gen. xxv. 16, Ps. lxxviii. 25, Ezek. xxv. 4.

Verse 12. *All*, עֲרַת, "the congregation of," E. T., "omnem multitudinem," Vulg. So the Sam., Syr., Jonath. and fifty MSS. insert כָּל, Geddes, Davidson. *Araboth*, עֲרֹבֹת, the Hebrew word, meaning "plains:" as in ch. xxvi. 3, xxxvi. 13.

Verse 15. *Why*. The Sam. has לָמָּה, for the interrogative הָ. So the Vulg. and Syr., "warum," Luther.

Verse 16. *For*, הִן, "behold," E. T., seeing that. *Were (a temptation), to revolt and condemn the word of the Lord*, לְמַסֵּר מִעַל, בִּיהוָה--הִיו, "caused—to commit trespass against the Lord," E. T. "to teach transgression," Parkh., or, "to expose, or set forth, transgression before the Lord:" "to be the cause of its appearing amongst his people." מִסֵּר is "trado," whence "Masora," "traditio." See Buxtorf in *Lexic.* Gesenius thinks we should read לְמַעַל מִעַל, as ch. v. 6, but Prof. Leo does not approve of this. Jonath. has "fuerunt offendiculo," תּוֹקְלָא, "ut prævaricarentur prævaricationem." Jun. et Trem., "suppeditarunt prævaricationem." The Syr. is much the same as the LXX. Ainsworth has "were a cause."

Verse 27. *The warriors*, תַּפְיֵי הַמִּלְחָמָה, "who took the war upon them," E. T. It does not appear that they were volunteers. Comp. vv. 3, 5, and see vv. 28, 49: "qui pugnauerunt," Vulg., "la gente di guerra," Diodati.

Verse 49. *With us*. So Onk., Jon., Syr., Ar., בִּידֵנוּ, "under our charge," E. T., "hand," E. M. Gen. xlv. 16. *Is missing*, διαπεφώνηκεν, נִפְקָר, "failed to answer to his name at the muster." See 2 Sam. ii. 30, and comp. *Note* on Exod. xxiv. 11.

Verse 50. *Armlet*, χλιδῶνα, אֲצַעֲדָה, "chains," E. T. worn on the arm, 2 Sam. i. 10, a female ornament, Isai. iii. 20, "perhaps of open work," Parkh. as distinguished from "the bracelet," צַמִּיד, ψάλλιον, which was solid. See Gen. xxiv. 22, Ezek. xvi. 11. Possibly the latter encircled the wrist, the former the upper part of the

arm. *Ornament for the right arm*, περιδέξιον, עֲגִיל, or perhaps כִּוְמָן, which follows. See *Note* on Exod. xxxv. 22. I have translated it there simply “armlets,” but here, as two other ornaments for the arm have already been mentioned, the force of δεξιόν must be more specially brought out. עֲגִיל is, probably, something circular: so in Ezek. xvi. 12, they have τροχίσκους, and the Vulg. “circulos.” Or it may mean “an ear-ring,” as E. T., or possibly “a nose-jewel,” no uncommon decoration in the East. From this passage seems to have been copied their insertion in Isai. iii. 20. The Vulg. has “dextralia.” *Wreath*, ἐμπλόκιον, כִּוְמָן, or possibly עֲגִיל. See *Insertions*, Exod. xxxv. 22. On the authority of Jonathan its use was “to compress the breasts,” “fascia pectoralis.” See Buxt. *Lex. ad voc.* מַחֲוֶה. It may, however, be gold twisted in the hair, and hanging down: “cingulum pendulum,” Jun. et Trem., Clem. Alex. p. 199, or “bound about the neck,” “flexilis obtorti per collum it circulus auri.”

CHAPTER XXXII.

1. AND there were cattle (in) abundance to the sons of Ruben and to the sons of Gad, (in) abundance exceedingly: and they saw the country of Jazer, and the country of Galaad: and the place was a place for cattle. 2. And the sons of Ruben and the sons of Gad having drawn near, spake unto Moses and unto Eleazar the priest, and unto the rulers of the assembly, saying, 3. (As to) Ataroth, and Dabon, and Jazer, and Namra, and Esbon, and Eleale, and Sebama, and Nabau, and Baian, 4. The land which the Lord made over (to subjection) before the sons of Israel, is a cattle-feeding land, and cattle belong to thy servants. 5. And they said, If we have found favour in thy sight, let this land be given thy servants in possession, and cause us not to pass over the Jor-

dan. 6. And Moses said to the sons of Gad and the sons of Ruben, Your brethren are going to the war, and will you sit here? 7. And why pervert ye the minds of the sons of Israel (so as) not to pass over into the land, which the Lord giveth them? 8. Did not your fathers act so, when I sent them from Cades Barne to examine the land? 9. And they went up Cluster Valley, and examined the land, and drew away the heart of the sons of Israel, that they should not enter into the land, which the Lord had given them. 10. And the Lord was wroth with indignation in that day, and sware, saying, 11. If these men who have come up out of Egypt, from twenty years old and upward, who know the good and the evil, shall see the land which I sware to Abraham and Isaac and Jacob: for they have not unitedly followed after me. 12. Save Caleb son of Jephonne, the separated, and Jesus the (son) of Naue, for they have unitedly followed after the Lord. 13. And the Lord was wroth with indignation against Israel, and caused them to make gyrations in the wilderness forty years, until all the generation was consumed, they who did the wicked things before the Lord. 14. Behold, ye are risen up instead of your fathers, a combination of sinful men, to add yet to the fierceness of the Lord's indignation against Israel. 15. For ye will turn away from him to add yet to forsake him in the wilderness, and will transgress against this whole assembly. 16. And they came to him, and said, We will build here enclosures

of sheep for our cattle, and cities for our young families. 17. And we in arms (will be for) a vanguard in advance of the sons of Israel, until we bring them into their own place : and our young families shall inhabit in walled cities because of those who inhabit the land. 18. We will not turn back unto our dwellings, until the sons of Israel shall be distributed each into his inheritance. 19. And we will not any longer inherit among them, (deriving our inheritance) from the country beyond the Jordan and farther on, for we obtain our allotments in the country beyond the Jordan (to them) in (the) east. 20. And Moses said unto them, If ye will do according to this word, if ye will go forth in arms before the Lord to war, 21. And every armed man of you will cross the Jordan before the Lord, until that his enemy be swept away from his presence, 22. And the land be brought under dominion before the Lord, and afterwards ye shall return, ye shall even be innocent before the Lord and (free from all blame) of Israel : and this land shall be yours in possession before the Lord. 23. But if ye will not do thus, ye will sin before the Lord, and ye will know your sin, when the evils shall overtake you. 24. And ye shall build yourselves cities for your young families, and enclosures for your cattle, and that which proceedeth out of your mouth shall ye do. 25. And (the) sons of Ruben and (the) sons of Gad spake unto Moses, saying, Thy servants will do as our Lord commandeth. 26. Our young families, and our

wives, and all our cattle shall be in the cities of Galaad. 27. But all thy servants will pass over in arms and in array before the Lord unto the war, even as the Lord sayeth. 28. And Moses put into communication with them Eleazar the priest, and Jesus son of Naue, and the rulers of the kindreds of the tribes of Israel. 29. And Moses said unto them, If the sons of Ruben and the sons of Gad cross the Jordan with you, each man armed for war before the Lord, and ye shall acquire dominion over the land opposite to you, ye shall even give them the land of Galaad in possession. 30. But if they cross not with you, armed for the war, before the Lord, ye shall even cause their young families, and their wives, and their cattle to pass over before you into (the) land of Chanaan, and they shall have an inheritance together with you in the land of Chanaan. 31. And the sons of Ruben and the sons of Gad answered, saying, Whatsoever the Lord saith to (his) servants, so will we do. 32. We will cross (the river) in arms before the Lord into (the) land of Chanaan, and ye shall give us the possession in the country beyond the Jordan (to you). 33. And Moses gave to them, to the sons of Gad, and to the sons of Ruben, and to the half of (the) tribe of Manasse, sons of Joseph, the kingdom of Seon king of (the) Amorrheans, and the kingdom of Og king of the Basan, the land and the cities with its borders, (the) cities of the land round about. 34. And the sons of Gad built the (cities) Debon, and Ataroth, and

Aroer, 35. And Sophar, and Jazer, and made them high, 36. And Namram, and Betharan, strong cities, and folds of sheep. 37. And the sons of Ruben built Esebon, and Eleale, and Cariatham, 38. And Beelmeon, (cities) encircled about (with walls), and Sebama: and they named after their names the names of the cities, which they built. 39. And a son of Machir son of Manasse went (to) Galaad, and took it, and destroyed the Amorrhean who was dwelling therein. 40. And Moses gave Galaad to Machir son of Manasse, and he dwelt there. 41. And Jair the (son) of Manasse went, and took their habitations, and named them habitations of Jair. 42. And Nabau went, and took Caath and its villages, and named them Naboth from his name.

Omissions.

Verse 9. *Unto*, עַד, before "cluster." Comp. ch. xiii. 24. Compl. has εἰς.

Verse 14. *And*, at the beginning.

Verse 23. *Behold*, after "thus." So Syr. and Ar. The Vulg. has "nulli dubium est."

Verse 26. *Our flocks*, after "wives." Complut. has αἱ κτήσεις ἡμῶν. Comp. ch. xxxi. 9.

Verse 27. *My*, before "lord," probably thinking that it meant God. Comp. ver. 25.

Verse 28. *Of the sons*, before "of Israel." So Vulg.

Verse 31. *(His) servants*, "thy servants," עַבְדֶּיךָ. Al. MS. and Compl. have αὐτοῦ, which I have expressed. "servis suis," Vulg.

Verse 32. *Of inheritance*, נַחֲלָת, after "possession;" *our* being expressed by ἡμῶν. So Vulg. Compl. has ἡμῶν.

Verse 33. *Thereof*, after "cities." Comp. *Insertions*.

Verse 35. *Atroth*, עַטְרֹת, before "Sophar." It having occurred already in ver. 34. Jerome considered it as in connexion

with Sophar: Atharoth Sophan. Al. MS. has καὶ τῇν γῆν Σωφάρ, as if the Hebrew had been אַרְצֵי.

Verse 36. *Beth*, before "Nimrah." See ver. 3, Isai. xv. 6, Jer. xlviii. (31), 34. Compl. has it.

Verse 38. *And Nebo*, at the beginning. Al. MS. has καὶ τῇν Βαμώ. Compl. τῇν Ναβώθ. See ver. 42. *Their names*, נִשְׁמֵם, after מוֹסְבֵת. See *Notes*.

Insertions.

Verse 4. *Belong*, ὑπάρχει, before "to thy servants." E. T. and Vulg. substitute "have."

Verse 5. *And*, after "possession." Supplied by E. T. "nec," Vulg.

Verse 8. *Not*, after "did," "nonne," Vulg., thus continuing the interrogation begun ver. 6.

Verse 11. *These*, before "men," "isti," Vulg. See ch. xiv. 11, Deut. i. 35. *Who know the good, and the evil*, before "shall see." Comp. ch. xiv. 23, Deut. i. 39, Heb. v. 14, Isai. vii. 15. *And*, before "Isaac."

Verse 19. *Any longer*, after "not." "We will abandon the claim to an inheritance which up to that time we may possess;" "nec quicquam quaeremus," Vulg. Symm. ap. Schl. has οὐκέτι for ἄλ, Gen. iv. 12.

Verse 20. *According to*, before "this word." Comp. ver. 31.

Verse 23. *The evils*, τὰ κακά, before "shall overtake:" "punishment," Arab.

Verse 24. *And*, at the beginning. "ergo," Vulg.

Verse 27. *And*, after "in arms."

Verse 30. *For the war, before the Lord, ye shall even cause their young families, and their wives, and their cattle, to pass over before you into (the) land of Chanaan*, after "armed." See ver. 29. I suppose the meaning to be, that if they refused to pass over in arms, they would be considered as evincing so much pusillanimity, as to be incapable of protecting their wives and children, who would be transferred to Canaan under the protection of their brethren, where they themselves would have no independent possession, but be distributed among the other tribes.

Verse 33. *Its*, before "borders." It would come in more correctly before "cities."

Verse 38. *Their*, before “names.” Comp. ver. 42. Horsley approves of this.

Verse 39. *Dwelling*, before “therein.” Comp. ver. 40. “habitatores,” Vulg.

Notes.

Verse 4. *Made over (to subjection)*, הכה, “smote,” E. T., and by so doing, made over, or subjected. Jonath. has, “terra quam subegit Dominus, et percussit habitatores ejus.” *Sons*, עדת, “congregation,” “filiorum,” Vulg.

Verse 7. *The minds*. So Vulg. “mentes;” “the heart,” E. T. Comp. ver. 9. רעות, Jonath. “the hearts,” Al. MS. See *Note on Gen.* xvii. 17.

Verse 11. *Unitedly followed*, συνεπηκολούθησαν, מלאו אחרי, “wholly followed me,” E. T., “fulfilled after me,” E. M. Comp. ch. xiv. 24, Deut. i. 36, Josh. xiv. 8, 1 Kings xi. 6. They seem to have wished to express the notion of combination, or communion, in doing what was right. Comp. Col. i. 9, 10.

Verse 12. *The separated*, הקנזי, “the Kenezite,” E. T. Comp. Josh. xiv. 13, 14. This translation appears to me more like Aquila’s. From whence the meaning given can be derived is very obscure. I believe that in Arab. the root signifies to lay up, or hide as a treasure.

Verse 13. *Caused them to make gyrations*, κατερόμβευσεν αὐτούς, ינעם, “made them wander,” E. T. The idea in the Greek is taken from the spinning of a top. “Namque agor, ut per plana citus sola verbere turben.” Tibull. i. 5. 3.

Verse 14. *A combination*, σύντριμμα, or perhaps better σύστρεμμα, as in Al. MS. and Compl. תרבות, “increase,” E. T. σύντριμμα may express increase by aggregation, the binding together of many atoms or fragments into one mass. Comp. Amos ix. 9, where they have it for זרור, “a grain,” E. T. “dass der sundiger desto mehr seyen,” Luther, “incrementa et alumni,” Vulg., and, conformably with this last, Onkelos has “disciples.” See Simon. in *Lex.*, who gives to רב the primary notion of “spissus, densus, compactus.” Jun. et Trem. has “turba.”

Verse 15. *To add yet to forsake him*, προσθεῖναι ἔτι καταλιπεῖν αὐτόν, 2 Pet. ii. 15. Lasciarlo, Diodati. ויסף עוד להניחו, “he will yet again leave them,” E. T. It means, “cause or suffer to remain,”

but they took it to be "forsake:" this the people had done more than once. *Transgress against*, לַחַת־לְיָדָם, "destroy," E. T., "causa critis necis," Vulg., "injure," Onk. In Ex. xxxii. 7, and Deut. iv. 16, the verb has a reflective sense, "sin against yourselves, your own souls."

Verse 16. *Inclosures*, according to Stanley, "walled round, and covered with tent-cloths."

Verse 17. (*Will be for*) *a vanguard*, προφυλακήν, חָזִים, "ready," E. T., literally, hasteners, as they might be, carrying nothing but their arms, and so in the vanguard, "celeres ad procedendum," Jun. et Trem. The word implies strenuous promptitude. Schult. on Job xx. 2.

Verse 18. *Be distributed*, καταμερισθῶσιν, הִתְנַחֵל, "have inherited," E. T. They took each tribe that which was allotted them. See Josh. xiv. 1.

Verse 19. *We obtain*, ἀπέχομεν, בָּאָה, "is fallen to us," E. T., or, *we are in possession of*. Comp. Gen. xliii. 23. "Habemus," Vulg. So Onk., Syr., Arab.

Verse 25. *Ruben—Gad*. The Sam. and Syr. observe this order here, and in vv. 29, 31. Comp. ver. 1. The Vulg. has "noster," *our*, for "my," E. T. Al. MS. has ἡμῖν.

Verse 27. *In array*, ἐντεταγμένοι, נִצָּבִים, "for war," E. T. Being in the vanguard, ver. 17, it was necessary for them to be prepared for action.

Verse 28. *Put into communication with them*, συνέστησεν αὐτοῖς. Comp. Gen. xl. 4, where I have translated it "commended them to the care of." Here it rather means, "made Eleazar and the rulers parties to the compact into which he had entered with the Reubenites." There the Hebrew is יִפְקֹד אִתָּם. Here, יִצְוָה לָהֶם, "commanded concerning them," E. T. Schl. has "præficebat eis." Comp. ch. xxvii. 23. But Joshua and Eleazar were already in authority over these as well as the other tribes.

Verse 29. *Ye shall acquire dominion over*, נִכְבְּשָׁה, "shall be subdued," E. T. Comp. ver. 22.

Verse 32. *We*, ἡμεῖς, which concludes ver. 31, should properly begin this verse, as it does in Compl. *Ye shall give*, אֶתֵּנוּ, "ours," E. T. They seem to have read לָנוּ נִתְּחַם, as in ver. 29.

Verse 33. *Sons*, υἱῶν, בָּן, "son," E. T., namely, Manassch. They have considered it as in apposition with φυλῆς, (*the*) *tribe*. *With its*

borders, בגבולת, “in the coasts,” E. T. See *Insertions*. “co’ lor confini,” Diodati. See ch. xxxiv. 2. The frontier cities seem intended.

Verse 35. *Made them high, or reared them up*, ὑψωσαν αὐτάς, יגבהה, “Jogbehah,” E. T., the name of a town. They derived it from גבה. The Sam. Vers. has רוממואה, “excelsa ejus;” and Jonath. גרמתא, from גרם, “to be strengthened.”

Verse 38. (*Cities*) *encircled about (with walls)*, מיוסבת שם, “their names being changed,” E. T. This is repeated later in the verse. They do not seem to have noticed שם, and give סבב its most usual meaning. The Sam. has מסהרו תמן, “in circuitu earum ibi;” and Jonath. “cujus muri circumdant eam.” Al. MS. has περικεκαλυμμένες for περικεκυκλωμένες: rejected by Grabe, and probably erroneous. It might mean that the old name was covered or wrapped up in the new, to reappear again however in process of time. Comp. Josh. xiii. 17, Ezek. xxv. 9.

Verse 39. *A son*, בני, “the children,” E. T. Perhaps one of them more eminent than the rest. See 1 Chron. vii. 16, 17. Gilead? ch. xxvi. 29, xxxvi. 1. Comp. Josh. xiii. 31. The verbs which follow, except ילכו, are in the singular.

Verse 41. *Habitations*, ἐπαύλεις, חוות, “small towns,” E. T., and afterwards, “Havoth.” The Vulg. has first “vicos,” and then “villas.” Stanley explains it, “places to live in,” from חוה, “life.” Parkhurst, “as a collection of *huts* placed in a circle, a Nomad village.” In Deut. iii. 14, they have θανώθ, meant to represent the Hebrew word, as Havoth in E. T. Comp. Josh. xiii. 30, Judg. x. 4, 1 Kings iv. 13, where Al. MS. Αὐώθ, 1 Chr. ii. 23.

Their, αὐτῶν, הֵם, “thereof,” E. T., taking Gilead as the antecedent, instead of its inhabitants: “ejus,” Vulg., “ipsorum Galhatarum,” Jun. et Trem.

CHAPTER XXXIII.

1. AND these (were) the stations of the sons of Israel, as they came forth out of (the) land of Egypt with their power in (the) hand of Moses and Aaron.
2. And Moses wrote their removals and their stations

by the Lord's word: and these were (the) stations of their journey. 3. They removed from Ramesses in the first month, on the fifteenth day of the first month, on the morrow of the passover the sons of Israel went forth with a high hand before all the Egyptians. 4. And the Egyptians buried of them all the dead whom the Lord had smitten, every firstborn in (the) land of Egypt: and the Lord executed vengeance among their gods. 5. And the sons of Israel having removed from Ramesses, encamped at Succoth. 6. And having removed from Succoth, they encamped at Buthan, which is partly of the wilderness. 7. And they removed from Buthan, and encamped at the mouth of Eiroth, which is over against Beelsepphon, and they encamped over against Magdolus. 8. And they removed (from) over against Eiroth, and passed through (the) midst of the sea into the wilderness: and they went themselves three days' journey through the wilderness, and encamped in Bitternesses. 9. And they removed from Bitternesses, and came to Elim; and in Elim (were) twelve springs of waters, and seventy palm-trees, and they encamped there by the water. 10. And they removed from Elim, and encamped near the Red sea. 11. And they removed from (the) Red sea, and encamped at the wilderness of Sin. 12. And they removed from the wilderness of Sin, and encamped at Raphaca. 13. And they removed from Raphaca, and encamped in Elus. 14. And they removed from Elus, and encamped in Raphidin: and

there was no water there for the people to drink. 15. And they removed from Raphidin, and encamped in the wilderness of Sinai. 16. And they removed from the wilderness of Sinai, and encamped in Sepulchres of the lust. 17. And they removed from Sepulchres of the lust, and encamped in Aseroth. 18. And they removed from Aseroth, and encamped in Rathama. 19. And they removed from Rathama, and encamped in Remmon Phares. 20. And they removed from Remmon Phares, and encamped at Lebona. 21. And they removed from Lebona, and encamped at Ressan. 22. And they removed from Ressan, and encamped at Makellath. 23. And they removed from Makellath, and encamped at Saphar. 24. And they removed from Saphar, and encamped at Charadath. 25. And they removed from Charadath, and encamped at Makeloth. 26. And they removed from Makeloth, and encamped at Cataath. 27. And they removed from Cataath, and encamped at Tarath. 28. And they removed from Tarath, and encamped at Mathecca. 29. And they removed from Mathecca, and encamped at Selmona. 30. And they removed from Selmona, and encamped at Masuruth. 31. And they removed from Masuruth, and encamped at Banaia. 32. And they removed from Banaia, and encamped at the Mount Gadgad. 33. And they removed from the Mount Gadgad, and encamped at Etebatha. 34. And they removed from Etebatha, and encamped at Ebrona. 35. And they removed from Ebrona,

and encamped at Gesion Gaber. 36. And they removed from Gesion Gaber, and encamped in the wilderness of Sin. And they removed from the wilderness of Sin, and encamped at the wilderness of Pharan: the same is Cades. 37. And they removed from Cades, and encamped at Or, the mountain, near (the) land of Edom. 38. And Aaron the priest went up by commandment of the Lord, and died there in the fortieth year of the going forth of the sons of Israel out of (the) land of Egypt, in the fifth month, (the) first (day) of the month. 39. And Aaron was a hundred and twenty three years (old) when he died in Or, the mountain. 40. And the Chananite king of Arad having heard, and he also dwelt in the land of Chanaan, when the sons of Israel came in. 41. And they removed from Or, the mountain, and encamped at Selmona. 42. And they removed from Selmona, and encamped at Phino. 43. And they removed from Phino, and encamped at Oboth. 44. And they removed from Oboth, and encamped in Gai, in the further side, by the borders of Moab. 45. And they removed from Gai, and encamped at Debon Gad. 46. And they removed from Debon Gad, and encamped in Gelmon Deblathaim. 47. And they removed from Gelmon Deblathaim, and encamped by the mountains, the Abarim, over against Nabau. 48. And they removed from (the) Abarim mountains, and encamped by the west of Moab, by the Jordan, over against Jericho. 49. And they encamped

beside the Jordan, between Esimoth, unto Belsa that (is) to the west of Moab. 50. And the Lord spake unto Moses in the west of Moab, beside the Jordan, over against Jericho, saying, 51. Speak thou to the sons of Israel, and thou shalt say unto them, You cross the Jordan into the land of Chanaan. 52. And ye shall destroy all that dwell in the land before your face, and shall take away their watch-towers, and all their molten idols ye shall destroy them, and all their pillars ye shall take away. 53. And ye shall destroy all who inhabit the land, and shall dwell therein: for to you have I given their land in allotment. 54. And ye shall apportion (to yourselves) their land in allotment according to your tribes: to the more (in number) ye shall enlarge their possession, and to the fewer ye shall diminish their possession, to whatsoever (portion) his name shall go forth there shall his (possession) be: according to (the) tribes of your families ye shall inherit. 55. But if ye shall not destroy the dwellers in the land from before your face, it shall even be (that) they whom ye shall leave of them (will be) stakes in your eyes, and darts in your sides, and will be your enemies in the land wherein you shall dwell. 56. And it shall be (that) as I had determined to treat them, I will treat you.

Omissions.

Verse 2. *Their*, before "journeys," where repeated; and, *according to*, ל, which follows it.

Verse 3. *And*, at the beginning. Al. MS. has it.

Verse 8. *The mouth of*, before "Eiroth." Comp. v. 7.

Verses 23 and 24. *Mount* before "Saphar." Compl. has Ἀρσαφάρ, representing the Heb. הַר. Al. MS. Σαρσαφάρ, the initial perhaps borrowed from εἰς preceding.

Verse 31. *Jaakan*, or *Akan*, after "Banai." Comp. Deut. x. 6, where they have νίῳν Ἰακίμ.

Verse 38. *Into Mount Hior*, after "went up." Al. MS. has πλησίον τοῦ ὄρους. Possibly reading י' לָא or י' לָע, Josh. xv. 46, for הַר לָא. Compl. has εἰς τὸ ὄρος.

Verse 40. *In the south*, after "dwelt." Comp. ch. xxi. 1.

Verse 49. Ἀ, before βελσα, and τιμ. after it, as Compl. and Al. MS. τώ, however, may be a corruption of the latter.

Verse 51. *When*, before "you cross." So the Syr. Similarly in ch. xxxiv. 2.

Verse 52. *All*, before "their pictures," E. T. See *Notes*.

Verse 53. *It*, at the end.

Insertions.

Verse 1. *And*, at the beginning.

Verse 4. *All the dead*, before "whom." *In (the) land (of) Egypt*, after "first-born."

Verse 6. B, at the beginning of βουθάν. Perhaps reading בַּבְּאֶתָם, for בְּאֶתָם, "in Ethan." They call it Ὀθώμ in Ex. xiii. 20. Bryant refers to Herodot. ii. 75, where a city Βούτων is mentioned, the scene of battle between the ibides and winged snakes.

Verse 7. *Is*, after "which." Suppl. by E. T.

Verse 9. *By the water*, at the end. See Exod. xv. 27. Jonath. has מֵי עַל.

Verse 21. The final Nu in ῥεσσάν. Al. MS. and Compl. have ῥεσσά.

Verse 22. The initial Mu in Μακελλάθ. Heb. קְהֶלְתָּה, "Kehelathah," E. T. Comp. v. 25.

Verse 26. The initial K, in Καραάθ. תַּתָּה, "Taath." E. T.

Verse 36. *And they removed from the wilderness of Sin, and encamped at the wilderness of Pharan*, aft. "Sin." Compl. has, "they removed," &c.; but not "they encamped," &c. The mention of Pharan seems here out of place. It was the scene of

Miriam's leprosy: Sin, of her death. See ch. xiii. 1; xx. 1. Perhaps they took the Kadesh of this verse for Kadesh Barnea, ch. xiii. 27. *is*, before "Kades." Suppl. by E. T. and Vulg.

Verse 48. *Over against*, before "Jericho." E. T. supplies "near." See ch. xxii. 1. Similarly in ver. 50.

Verse 52. *In*, before "the land." Comp. vv. 53, 55. *Them*, after "idols ye shall destroy."

Verse 53. *All who inhabit*, before "the land." E. T. supplies "the inhabitants of." So Jonath. Comp. v. 55. Al. MS. and Compl. omit *all*. *Their*, after "given."

Verse 54. *Their*, before "land," as in ver. 53. Not in Al. MS. or Compl.

Notes.

Verse 6. *Partly*, μέρος τι, 1 Cor. xi. 18. On the edge of, קצה, See *Insertions*, ch. xxii. 41.

Verse 7. *Encamped at the mouth*, ישב, from שב or שוב, "Turned again," E. T. They looked upon it as from ישב, "sedeo," as in military phrase to sit down before a place, is to encamp before it. Comp. Exod. xiv. 2, where יחנו occurs also; and they translate ישב by ἀποστρέψαντες. See also the note there on Pi-hariroth. Onk., Syr., Arab., and Jon. have words equivalent to "the mouth." "Alla foce," Diodati. Jon. in ver. 8 has, פִּוּרְקִיָּא. "Bivium, ubi via dirumpitur, et se dividit," Buxtorf. Comp. Obadiah 14. Jun. et Tr. has "fauces."

Verse 8. *They themselves*, αὐτοί, אֲתָם. "Etham," E. T. As this wilderness is called Shur, Exod. xv. 22, they did not recognise it as a proper name here. *Bitternesses*, the name of Marah so signifying, with relation to the quality of its water. See Exod. xv. 23.

Verse 12. "Raphaca," רַפְּקָה. "Dophka," E. T. The Syr. has it as the LXX.

Verse 16. *Sepulchres of the lust*, so Vulg., Onk., Syr., Arab., Sam. V. Jonath. adds, "of the flesh." See ch. xi. 34.

Verse 32. *The mount*. They read הָר. But חַר, "Hor," E. T., is just the contrary, meaning a hole, or pit. The Vulg. has "montem," and so Sam. T. and V. Geddes; and Jonath., "rocks." Some MSS. have חַר, Davidson.

Verse 44. *Gai in the further side*, עַיִי הָעֵבְרִים. See note on ch. xxi. 11.

Verse 48. *West*, עֶרְבַת, "plains," E. T. See note on ch. xxii. 1. Similarly in ver. 49.

Verse 49. *Between Esimoth*, מִבֵּית הַיִּשְׁמֹת, "from Beth-jesimoth." Perhaps reading מִבֵּין. See 2 Kings xvi. 14. Comp. Josh. xii. 3, xiii. 20, Ezek. xxv. 9. The Rabbins infer that the camp extended twelve miles, the distance from Beth-Jesimoth to Abel-Shittim.

Verse 52. *Watch-towers*, σκοπιᾶς, מִטְכִּית. "Pictures," E. T. Such towers might serve also as places of idol-worship. See note on Lev. xxvi. 1. Onk. has בֵּית סִיגְרָת, "temple of adoration." Parkh. has "imagery;" Boothr., "sculptured stones;" Jun. et Tr. "elligies." The Sam. V. has מִטְרָכִי, interpreted "quietudines," which calls to mind the "sedes Deorum quietæ, Quas neque concutiant venti," &c. &c. *Pillars*, בָּמוֹת. "High places," E. T. See Lev. xxvi. 30; ch. xxi. 28; xxii. 41. *Destroy*, ἀπολεῖτε, הוֹרִשְׁתֶּם, "drive out," E. T., and in ver. 55; but in ver. 53, "dispossess." The Vulg. has in ver. 52, "disperdite;" in ver. 53, "mundantes;" in ver. 55, "interficere." The Syr. and Arab. are with the LXX.

Verse 54. *His name*, הַגּוֹרֵל, "the lot," E. T., to which his name was attached. Comp. ch. xxvi. 54, 55. Or there may be some confusion between שֵׁם and שָׁמָּה, *there*, which however is rendered by ἐκεῖ. Schl., after Doerderlein, thinks that the reading should be τὰ ὄρια for τὸ ὄνομα; a great, and as it seems to me, an unnecessary change.

Verse 55. *Stakes*, σκόλοπες. This seems the true meaning of the word: the thorn is sometimes so called from its sharpness. The Vulg. has "clavi." Comp. the "clavi trabales" of Horace, and perhaps this may serve to illustrate Matt. vii. 3. Comp. Josh. xxiii. 13, where the expression is somewhat varied. *Darts*, βολίδες, צִנִּינִם, "thorns," E. T., "lanceæ," Vulg. The allusions seem to be to different ways of inflicting torment; piercing the eyes with sharp pointed instruments; shooting arrows at the body, as in the martyrdom of Saint Sebastian. The assault of Satan on St Paul is represented under a similar imago in 2 Cor. xii. 7, where I cannot think with Stanley that actual impalement is intended.

CHAPTER XXXIV.

1. AND the Lord spake unto Moses, saying,
2. Command thou the sons of Israel, and thou shalt say unto them, You are entering into the land of Chanaan; it shall be to you for an inheritance; (the) land of Chanaan with its border. 3. And the side to the south shall be to you from (the) wilderness of Sin unto the (part) joining upon Edom, and the borders to (the) south shall be to you from the eastern side of the salt sea. 4. And the borders from the south shall encompass you unto (the) ascent of Akabin, and shall pass by Ennak, and the outlet thereof to the south shall be Kades of Barne, and it shall go forth unto (the) village of Arad, and shall pass by Asemona. 5. And the borders from Asemona shall encompass (the) brook of Egypt, and the outlet shall be the sea. 6. And the sea boundaries shall be to you (the sea itself:) the great sea shall bound, this shall be to you the sea boundaries. 7. And this shall be to you the boundaries to the north; from the great sea ye shall measure (them) to yourselves by the mountain the mountain. 8. And from the mountain the mountain ye shall measure to yourselves as men go to Emath, and its outlet shall be the coasts of Saradac. 9. And the borders shall go forth (to) Dephrona, and its outlet shall be Arsenain: this shall be to you (your) borders from the north. 10. And ye shall measure to yourselves the eastern boundaries from Arsenain to

Sepphamar. 11. And the boundaries shall come down from Sepphamar (to) Bela from the east upon (the) springs, and the boundaries shall come down (from) Bela upon (the) back of (the) sea of Chenereth from the east. 12. And the boundaries shall come down upon the Jordan, and the outlet shall be the salt sea: this shall be the land and its coasts round about. 13. And Moses commanded the sons of Israel, saying, This (is) the land, the which ye shall apportion (to yourselves) by means of an allotment, even as the Lord appointed to give it to the nine tribes, and to half of (the) tribe of Manasse. 14. For (the) tribe of (the) sons of Ruben hath received, and (the) tribe of the sons of Gad according to (the) houses of their lineages, and the half of (the) tribe of Manasse have received their allotments. 15. Two tribes and a half of a tribe have received their allotments beyond the Jordan over against Jericho from the south towards the east. 16. And the Lord spake unto Moses, saying, 17. These (are) the names of the men, who shall apportion to you the land: Eleazar the priest, and Jesus the (son) of Naue. 18. And ye shall take one ruler out of a tribe to apportion to you the land. 19. And these (are) the names of the men: of the tribe of Juda, Chaleb son of Jephonne. 20. Of the tribe of Symeon, Salamiel son of Semiud. 21. Of the tribe of Benjamin, Eldad son of Chaslon. 22. Of the tribe of Dan, (the) ruler Bacchir son of Egli. 23. Of the sons of Joseph, of (the) tribe of (the) sons of Manasse, (the)

ruler Aniel son of Suphi. 24. Of (the) tribe of (the) sons of Ephraim, (the) ruler Camuel son of Sabathan. 25. Of the tribe of Zabulon, (the) ruler Elisaphan son of Pharnach. 26. Of the tribe of (the) sons of Issachar, (the) ruler Phaltiel son of Oza. 27. Of the tribe of (the) sons of Aser, (the) ruler Achior son of Selemi. 28. Of the tribe of Nephthali, (the) ruler Phadael son of Jamiud. 29. These the Lord commanded to distribute (the inheritance) to the sons of Israel in (the) land of Chanaan.

Omissions.

Verse 2. *When*, after “unto them.” So the Syr. Comp. ch. xxxiii. 51, xxxv. 10. *The land which*, before “shall be.” See ver. 12.

Verse 4. *To*, before “Kadesh,” and before “Azmon:” the final *a* in Ἀσεμωνᾶ representing the Hebrew ה, post-fixed to signify “motum ad locum.” Comp. ver. 9. Having once taken it as part of the name, they repeat it in ver. 5, where it is wanting in the original. So the Vulg.: and in that ver. before (*the*) brook, and before *the sea*, where E. T. “at.”

Verse 6. *Even*, ו, before “have,” E. T., and ו before גבול, “for a border,” E. T.

Verse 8. *To*, before “Zedad.” They seem here, and in ver. 4, to express ה by the termination *ak*. See 2 Chron. xxv. 18, Ez. xlvii. 15. Comp. ver. 10, where they have *ap* for a like purpose, and ver. 11. But see *Note* on ver. 4.

Verse 12. *Of it*, after “outlet.”

Verse 14. *According to the houses of their lineages*, after “Ruben.”

Verse 15. *The*, at the beginning.

Verse 18. The repetition of *one ruler*. So E. T., Vulg.

Verse 20. *And*, at the beginning. Similarly vv. 22, 24, 25, 26, 27, 28. *The sons of*, before “Symeon.” Similarly vv. 22, 25, 28. So the Syr., Arab., Jonath.; and the Vulg., excepting in ver. 22.

Verse 29. *Whom*, before “the Lord.”

Insertions.

Verse 7. *By, or along, παρά,* before “the mountain.” It shall be itself the boundary. The Vulg. has “usque ad.” Boothroyd, “to the top (of Lebanon).”

Verse 8. *To yourselves, αὐτοῖς,* rather *ἐαυτοῖς,* as Compl., after “ye shall measure.” Al. MS. has *καταμετρηθήσεται,* and then *αὐτοῖς* may mean *by them,* the measurers. *Its,* before “outlet.” E. T. connects it with “the border” following.

Verse 13. *It,* after “to give.” Arising from their translating *וְאֵיךְ* by “even as,” *ὁν τρόπον.* Of *Manasse,* at the end. See ver. 14.

Verse 15. *Over against,* before “Jericho.” E. T. supplies “near.” See ch. xxii. 1. Hieros. has *ר,* and Diodati “di,” as if that part of Jordan which flowed opposite to Jericho was called Jordan of Jericho.

Verse 18. *To you,* after “apportion.”

Notes.

Verse 3. *Joining upon, על-ידי,* “by the coast of,” E. T., “juxta,” Vulg., and so Arab.

Verse 4. *Village of Arad, חצר אדר,* “Hazar-addar,” E. T. “villam nomine Adar,” Vulg. So Sam. V., Jon., Hieros. In Josh. xv. 3, Hezron is mentioned with Adar, but as a distinct place. They have there *Σάραδα*, the *Σ* of which may have been borrowed from *eis* preceding. They transpose *ר* and *ד*. The *κ* concluding *Ἐννάκ* may in like manner come from *καί* following. Comp. ver. 8.

Verse 5. *Brook, χειμάρρουν, נחל,* “river,” E. T. Not the Nile, but a stream which flows into the Mediterranean at its south-east angle, near Rhinocorura. See Isai. xxvii. 12. The Jabbok and Arnon are called *χειμάρροι*, Genes. xxxii. 23, Deut. ii. 36. The Vulg. has “torrentem,” and Jun. et Tr. “vallem.”

Verse 7. *The mountain, the mountain,* specially so denoted. “That goodly mountain,” Deut. iii. 25. Probably Antilibanus, *הר החר,* “Mount Hor,” E. T., “montem altissimum,” Vulg. *טררה*, Sam. V. Jonath. has “Amanus,” comp. Song of Sol. iv. 8, and gives the same name to the southern Mount Hor, ch. xxxiii. 37.

Verse 8. *Emath,* so Vulg. *חמת,* “Hamath,” E. T. They call it *Αἰμάθ*, ch. xiii. 22. See in Compl. Jer. xxxix. 5. It was afterwards called Epiphania. *Saradak, צדרה,* “to Zedad.” See

Omissions. The Sam. has צרדה. Al. MS. has Σαδαδάκ, and Compl. Σαδαδά. So Vulg. "Sedada."

Verse 9. *Dephrona*, זפרנה, "Ziphron," E. T., "Hebrona," Vulg. Al. MS. has Ζεφρώνα, and so Compl. *Arsenain*, read *Asernain* by MS. Al. and Compl. חצר עינו. "Hazar Enan," E. T. It seems odd that they did not translate it by ἔπαυλις, as in ver. 4. The Vulg. has "villam Henan." The latter word means "springs." See ver. 11. Comp. Ezek. xlv. 17, where they have αὐλῆς τοῦ Αἰνάν, as if Henan were the name of a man. The mode of writing the name here suggests that of Nain, Luke vii. 11; called κόμη by Josephus, *Ant.* xx. 6. Geographers, however, generally place it more to the South.

Verse 10. *Sephamar*, שפמה, "to Shepham," E. T. I have supposed in *Omissions*, ver. 8, that this final *ap* represents the Heb. ה. Looking, however, at ver. 11, where it clearly belongs to Βηλά following, so as to answer to הרבלה, "to Riblah," I think it as probable that it has been introduced here, in conformity to that place, by the carelessness of the transcriber. Compl. has σεπφαμά.

Verse 11. *The springs*, πηγάς, לעין, "Ain," E. T. Comp. ver. 9. The Arab. has the article, and so Diodati, "alla fonte." The Vulg. makes it "fontem Daphnin," St Jerome having supposed Riblah to be Antioch; so the Targums and Arab. They also, with the Sam. V. consider Shepham to be Apamea. See Lightfoot, *Chor.* Cent. c. 67, 68. Patrick repudiates this notion, and thinks that Enan may have been one of the sources of Jordan, and Ain another. So Boothroyd.

Verse 15. *From (the) south*, ἀπὸ Νότου, "eastward," E. T. Jun. et Trem. has "ab anteriore parte." The territory of these tribes formed beyond Jordan the southern as well as eastern boundary of the possessions of the Israelites. Comp. Exod. x. 13, xiv. 21, Job xxxviii. 24, where they have Νότος for קדים, as applied to the wind. "Tertium ventum, qui ab oriente hiberno spirat, Vulturum Romani vocant: cum plerique Græci mixto nomine, quod inter Notum et Eurum sit, ἐνρόνοτον appellant," A. Gell. *Noct. Att.* L. II. c. 22.

Verse 20. I suppose the initial Σ in Σεμιούδ here, and in Σουφί, ver. 23, may be reduplications of the final *s* in *υἱός* preceding. Al. MS. and Compl. omit it.

CHAPTER XXXV.

1. AND the Lord spake unto Moses in the western parts of Moab, by the Jordan, over against Jericho, saying, 2. Appoint to the sons of Israel, and they shall give to the Levites out of the allotments of their possession cities to inhabit: and the precincts of the cities round about them they shall give to the Levites. 3. And the cities shall be for them to inhabit, and their portions set apart shall be for their cattle, and for all their quadrupeds. 4. And the appurtenances of the cities, which ye shall give to the Levites, (shall extend) from the city wall and outward two thousand cubits, round about. 5. And thou shalt measure without the city the side to the east two thousand cubits, and the side to the south two thousand cubits, and the side to the sea two thousand cubits, and the side to the north two thousand cubits; and the city shall be to you in the midst thereof, and the confines of the cities. 6. And ye shall give the cities to the Levites, the six cities of the places of refuge, which ye shall give for the slayer to flee thither, and besides these, forty and two cities. 7. All the cities ye shall give to the Levites, (being) eight and forty cities; these, and their precincts. 8. And (as to) the cities which ye shall give out of the possession of (the) sons of Israel, from those (who have) many, (ye shall give) many, and from the few, few: every one according to his

inheritance which they shall apportion (him), they shall give of the cities to the Levites. 9. And the Lord spake unto Moses, saying, 10. Speak thou to the sons of Israel, and thou shalt say unto them, You pass over the Jordan into (the) land of Chanaan. 11. And ye shall separate to yourselves cities: they shall be to you places of refuge, that the slayer may flee thither, every one who hath smitten a soul unintentionally. 12. And the cities shall be to you places of refuge from him who taketh kinsman's vengeance for the blood, and the slayer shall not die till he stand before the assembly for judgment. 13. And the cities which ye shall constitute the six cities shall be to you places of refuge. 14. The three cities ye shall constitute (such) beyond the Jordan, and the three cities ye shall constitute in (the) land of Chanaan. 15. It shall be a place of refuge for the sons of Israel, and for the proselyte, and for the sojourner that (is) among you: these cities shall be for a place of refuge, to flee thither, for every one who hath smitten a soul unintentionally. 16. If then he smite him with an iron instrument, and he die, he is a slayer: let the slayer be made to die (the) death. 17. So if with a stone (thrown) by hand, whereby he will die, he smite him, and he die, he is a slayer: let the slayer be made to die (the) death. 18. So if with a wooden instrument (used) by hand, whereby he will die in consequence thereof, he smite him, and he die, he is a slayer: let the slayer be made to die (the) death. 19. He that

taketh kinsman's vengeance for the blood, the same shall kill the man that hath slain: when that man shall meet with him, he shall kill him. 20. Moreover if through enmity he thrust him, and cast at him any weapon from an ambush, and he die, 21. Or through malice hath smitten him with his hand and he die, let the smiter be made to die (the) death; he is a slayer: let him that slayeth be made to die (the) death: he that taketh kinsman's vengeance for the blood shall kill him that hath slain, when he meeteth with him. 22. But if, on a sudden, not through enmity, he thrust him, or cast at him any weapon, not from an ambush, 23. Or (assail him) with any stone, whereby he will die, not having seen (him), and it fall upon him and he die, but he was not his enemy, nor seeking to do him harm, 24. The assembly shall even judge between him that hath smitten and between him that taketh kinsman's vengeance for the blood, according to these judgments. 25. And the assembly shall deliver him that hath slain from him that taketh kinsman's vengeance for the blood, and the assembly they shall restore him to the city of his place of refuge, whither he fled, and he shall dwell there until the great priest die, whom they have anointed with the holy oil. 26. But if by a departing he that hath slain shall come forth from the boundaries of the city, into the which he hath fled, 27. And he that taketh kinsman's vengeance for the blood shall find him beyond the boundaries of the

city of his refuge, and he that taketh kinsman's vengeance for the blood shall slay him that hath slain: he is not guilty: 28. For in the city of the refuge let him dwell until the great priest die: and after that the great priest is dead, let him that hath slain return into the land of his possession. 29. And these things shall be to you for an ordinance of judgment unto your generations, in all your habitations. 30. Every one who hath smitten a soul, by (the testimony of) witnesses thou shalt slay him that hath slain; and one witness shall not testify against a soul, that it should die. 31. And ye shall not receive ransom for a life from him that hath slain, who is liable to be put to death; for he shall be made to die (the) death. 32. Ye shall not receive ransom (instead) of (his) fleeing unto a city of the places of refuge, in order that he may again dwell in the land, until the great priest be dead. 33. And ye shall not defile with homicide the land whereon you dwell; for this blood defileth the land with homicide, and the land shall not be cleared from the blood that hath been shed upon it, but by the blood of him who sheddeth it. 34. And ye shall not pollute the land whereon ye dwell, whereon I abide among you: for I am the Lord abiding in the midst of the sons of Israel.

Omissions.

Verse 2. *For*, ל, before "the cities," which they connect directly with "precincts."

Verse 3. *And for their goods*, ולרִבְשָׁם, after "cattle." So Vulg., "pecoribus ac jumentis." Comp. Gen. xiv. 11.

Verse 6. *Which*, before “ye shall give.” Having rendered אֲנֹכְךָ not by “among,” but by the article, $\tau\acute{\alpha}\varsigma$. Similarly ver. 7. $\alpha\acute{\iota}\varsigma$, Al. MS. *Ye shall add*, after “these.”

Verse 10. *When*, before “you pass over.” So Bishop Horsley. Comp. ch. xxxiv. 2.

Verse 11. *Cities*, עָרֵי , before מִקְלָט . Though $\phi\upsilon\gamma\alpha\delta\epsilon\upsilon\tau\acute{\eta}\rho\mu\iota\alpha$ may be considered as comprising the whole idea. Comp. vv. 12, 13.

Verse 15. *Six*, before “cities.”

Verse 21. *His*, before “hand.” So Vulg.

Verse 25. *The hand of*, before “him that taketh.”

Verse 26. *Of his refuge*, after “city.” Comp. vv. 27, 28.

Verse 28. *His*, before “refuge.” Similarly ver. 32. Al. MS. and Compl. have it. The Vulg. has “in urbe” only.

Verse 30. *The mouth of*, פִּי , before “witnesses.”

Insertions.

Verse 1. *Over against*, before “Jericho,” ch. xxii. 1. Jonath. has γ , as in ch. xxxiv. 15.

Verse 2. *The*, before “precincts.” Only then to be determined.

Verse 4. *Two*, $\delta\iota\varsigma$, before “thousand.” So the Coptic: Adam Clarke. But the general opinion seems to be that the first inclosure, $\pi\rho\omicron\acute{\alpha}\sigma\tau\epsilon\iota\omicron\nu$, was one thousand cubits, and the second two thousand more, making three thousand in the whole. So Patrick, Ainsworth, who cites Maimonides, *Treat. of the Release and Jubilee*, Ch. 13. Sect. 2. See also Josephus, *Ant.* iv. 4, 3, Philo *de Sacerdot. Honoribus*, sub finem.

Verse 5. *And the*, before “confines.” See *Notes*.

Verse 11. *Every one*, before “who hath.”

Verse 12. *For the blood*, after “vengeance.” See ver. 19. So Jonath., Diodati.

Verse 13. *The*, before “six.” The cities thereafter to be called *the six*. See ver. 6.

Verse 17. (*Thrown*) *by*, $\epsilon\kappa$, before “hand.” E. T. has “by throwing.” The Vulg. “jecerit,” Diodati, “pietra da mano.” So Luther, Boothroyd, all expressive of the stone’s leaving the hand. Comp. Hom. *Il.* 4. 518. It may however mean, and the comparison of ver. 18, renders this more probable, that the stone was held in

the hand, so as to make the blow fall the heavier. Jun. et Trem. has "manualis" in both verses.

Verse 18. (*Thrown or used*) by, before "hand," as ver. 17. *If*, at the beginning.

Verse 20. *Any weapon*, πᾶν σκεῦος, after "cast at him." See ver. 22. Perhaps "missile" might be preferable to "weapon," meaning anything that chance threw in his way, "*anything*," E. T., "quippiam," Vulg., "instrumentum," Jun. et Trem. One Heb. MS. has it here. The antithesis of ver. 22 seems to require it.

Verse 23. *Was*, before "his enemy." Supplied by E. T.

Verse 31. *From*, before "him that." So Vulg. "ab." But it would not have been receivable from any one.

Verse 32. *Great*, before "priest." See ver. 25. So Sam., Syr. and one MS.

Verse 33. *Dwell*, after "you." E. T. supplies "are." So Sam., Onk. and four MSS., Barret, Davidson. The Vulg. has "habitationis vestræ." See ver. 34.

Verse 34. *Am*, before "the Lord." So Vulg., Syr., Jon., Diodati.

Notes.

Verse 3. *Portions set apart*, ἀφορίσματα, מִגְרָשִׁי, "suburbs," E. T. שִׁגְרֵשׁ signifies *to exclude*, from common use namely, Lev. xxv. 34. In ver. 2 they have προάστεια, *precincts* or suburbs, and in ver. 4, συγκαυροῦντα, *appurtenances*, 1 Macc. xi. 34, for the same Hebrew word; also in ver. 5, τὰ ὄμορα, *the confines*. The Vulg. has "suburbana" in all. Onk. רוֹחַ, "open spaces," large enough to *breathe in*. Boothroyd and Jun. et Trem. call it "suburb-land," and houses do not seem intended. Comp. however 2 Chr. xi. 14, where they have σκαηνώματα, but there the city itself may be included. See other expressions, 1 Chr. vi. 55, 71, Josh. xxi. 11. Luther's "vorstädte" answers exactly to προάστεια. They were of course shut out from the city, as well as severed from the country.

Verse 5. *In the midst thereof*, or of this (*space*), μέσον τούτου, בְּתוֹךְ זֶה, "in the midst: this," E. T. Their mode of understanding זה necessitated the insertion of καὶ τὰ before ὄμορα.

Verse 6. *The places of refuge*, τῶν φυγαδευτηρίων, הַמִּקְלָט, "of the reception of fugitives," Vulg. So Jonath. "quæ recipiant

occisorem." See 1 Macc. i. 53, x. 14, Josh. xx. 2. "receptus," Jun. et Trem. Comp. ver. 11.

Verse 11. *Separate*, הִקְרִיתֶם, "appoint," E. T., "choose out obvious or convenient places," Parkh. and Gesen., "decernite," Vulg. Jun. et Trem. translates differently, and I think incorrectly, "postquam sortiti eritis civitates obventuras vobis;" meaning the cities of their inheritance generally. *Unintentionally*, ἀκουσίως, בִּטְנָנָה, "at unawares," E. T., "by error," E. M. Comp. Lev. iv. 22. "nolentes," Vulg., which perhaps expresses more than is meant; though it may signify the simple negation of any action of the will: "disavvedutamente," Diodati, without malice afore thought.

Verse 17. *He will die*, ἀποθανεῖται. "Futurum hic significat id quod fieri potest vel solet, quo probabile est aliquem interfici posse," Rosenmüller.

Verse 25. *Great-priest*, גִּבּוֹר, "High-priest," E. T., "magnus," Vulg. So Arab. "maximi," Jun. et Trem. Comp. the Pontifex Maximus of the Romans.

Verse 27. *He is not guilty*, οὐκ ἔνοχος ἐστίν, אֵין לוֹ דָם, "he shall not be guilty of blood," E. T., "no blood shall be to him," E. M., "absque noxa erit," Vulg. I do not class this among the *Omissions*, though there is no mention made of "blood;" the sense being sufficiently expressed without it. Diodati has "non è colpevole d'homicidio."

Verse 32. *Ransom (instead) of his fleeing*, λύτρα τοῦ φυγεῖν, subaudi ἀντί, לָנוֹם, "for him that is fled," E. T., φυγεῖν to be understood of remaining in the city, as well as escaping thither. *To a city*, εἰς πόλιν, may be taken indefinitely, "any city," of those appointed to be places of refuge. So the Arab.

Verse 34. *Among you*, בְּתוֹכָהּ, "in the midst of it," "wherein," E. T. Al. MS. has ἐπ' αὐτῆς. "vobiscum," Vulg.

CHAPTER XXXVI.

1. AND there drew near the rulers of (the) tribe of (the) sons of Galaad son of Machir son of Manasse, of the tribe of (the) sons of Joseph, and spake before Moses, and before Eleazar the priest, and

before the rulers of houses of lineages of the sons of Israel, 2. And said, The Lord commanded our lord to give the land of the inheritance by allotment to the sons of Israel: and the Lord enjoined (our) lord to give the inheritance of Salpaad our brother to his daughters. 3. And they will be wives to (some) one (man) of the tribes of (the) sons of Israel; and their allotment will be taken away from the possession of our fathers, and will be added to (the) inheritance of the tribe, to whom they shall become wives, and will be taken away from the allotment of our inheritance. 4. Moreover if the remission of the sons of Israel take place, their inheritance will even be added to the inheritance of the tribe, to whom they shall become wives, and their inheritance will be taken away from the inheritance of our family's tribe. 5. And Moses commanded the sons of Israel by the Lord's bidding, saying, Thus say the tribe of (the) sons of Joseph. 6. This (is) the thing which the Lord hath appointed the daughters of Salpaad, saying, Let them be wives of him who may be pleasing in their sight, only let them be wives (of some one) out of the sept of their father. 7. And an inheritance (belonging) to the sons of Israel shall not be circulated from tribe to tribe, for the sons of Israel shall be fixed each man in the inheritance of the tribe of his lineage. 8. And every daughter succeeding to an inheritance out of the tribes of (the) sons of Israel, they shall be wives to (some) one of those who (are)

of the sept of her father; that the sons of Israel may each succeed to his paternal inheritance. 9. And the allotment shall not be circulated from (one) tribe to another tribe, but the sons of Israel shall be fixed each in his inheritance. 10. Even as the Lord appointed to Moses so they did by (the) daughters of Salpaad. 11. And Thersa, and Eglā, and Melcha, and Nua, and Malaa, daughters of Salpaad, were (married) to their cousins. 12. (To men) of the sept of Manasse, of the sons of Joseph, they became wives, and their inheritance continued in the tribe of their father's sept. 13. These (are) the commandments, and the ordinances, and the judgments, which the Lord commanded by the hand of Moses, in the western parts of Moab, by the Jordan, over against Jericho.

Omissions.

Verse 1. *Fathers*, E. T. אבות. Al. MS. and Compl. have πατριῶν, "lineages." The Vulg. has only "principes familiarum."

Verse 2. *My*, before "lord," ארני, at its second occurrence. At the first they have ἡμῶν.

Verse 3. *Of the sons*, before "of the tribes." "alcuno dell' altre tribu," Diodati. So Vulg.

Verse 6. *Of the tribe*, after "sept;" which is not noticed by the Vulg. See ver. 12. If in the sept, then of course in the tribe; but not *vice versâ*. Comp. ch. i. 20. See Patrick. Similarly in ver. 8.

Verse 9. *Of the tribes of*, before "the sons."

Verse 11. *Married*, E. T., γυναικες, לנישים, before "to their cousins," which is an abridged form of בני דריהן, "their fathers' brothers' sons," E. T., "filiis patruī sui," Vulg., "patruorum suorum," Jun. et Trem.

Verse 12. *Of the sons*, before “of Manasseh.” So Vulg. They have put “sons” after it, for בן, “the son.”

Verse 13. *Unto the children of Israel*, after “Moses.”

Insertions.

Verse 1. *And before Eleazar the priest*, after “Moses.” The Syr. has “and Eleazar.”

Verse 3. *Wives*, after “become.” Similarly in ver. 4. Comp. ver. 6.

Verse 13. *Over against*, before “Jericho.” See ch. xxii. 1.

Notes.

Verse 1. *Of houses*, ראשי, “chief,” E. T. I do not see how οἰκων came in here. Ἀρχόντων may have been repeated, and this a corruption of the latter part of it.

Verse 2. *The Lord enjoined (our) lord*, אֲדֹנִי צִוָּה בַיהוָה, “my lord was commanded by the Lord,” E. T. The sense (with the addition of *my*, or *our*), is the same. Horsley thinks it should be, “my lord commanded by the direction of Jehovah,” thus giving an active sense to צִוָּה.

Verse 4. The force of προστεθήσεται here seems to be, *shall remain added*. So Houbig., Rosenm., Geddes, Boothroyd: “manebit adjuncta.”

Verse 5. *Thus*, οὕτως, בן, “well,” E. T. Comp. Jer. viii. 6. They suppose him to lay before the people the complaint of the Gileadites, and the answer of God. Comp. ch. xxvii. 6, where they have ὁρθῶς.

Verse 7. *His lineage*, אֲבֹתָיו, “his fathers,” E. T. πατριᾶς may perhaps here be considered as an adjective, equivalent to πατρικῆς, as ver. 8. Comp. Isai. viii. 21, 2 Macc. vii. 2, 24.

DEUTERONOMY.

DEUTERONOMY.

FROM THE GREEK OF THE LXX.

CHAPTER I.

1. THESE (are) the words which Moses spake to all Israel, beyond the Jordan, in the wilderness, towards the western parts, near the Red sea, between Pharan Tophol, and Lobon, and Inclosures, and (the) gold-mines. 2. (It is) a journey of eleven days from Horeb to mount Seir, as far as Cades Barne. 3. And it came to pass, in the fortieth year, in the eleventh month, (the) first (day) of the month, Moses spake unto all (the) sons of Israel, according to all things whatsoever the Lord had commanded him (to say) unto them, 4. After having smitten Seon king of (the) Amorrheans, who dwelt in Esebon, and Og king of the Basan, who dwelt in Astaroth and in Edrain. 5. In the (country) beyond the Jordan, in (the) land of Moab, began Moses to explain this law, saying, 6. The Lord our God spake to us in Choreb, saying, Let (your) dwelling in this mountain be to you enough. 7. Do you turn, and remove, and go into the mount of (the) Amorrheans, and unto all that dwell round about Araba, into mountain and plain, and unto (the) south, and the sea-coast, (the) land of (the) Chananeans, and Antilibanus, even unto the great river, (the) river Euphrates. 8. Behold ye, he hath delivered up the land before you; having

gone in, inherit ye the land, which I sware to your fathers, to Abraham, and Isaac, and Jacob, to give them and their seed after them. 9. And I spake unto you at that time, saying, Alone I shall not be able to bear you. 10. The Lord your God hath multiplied you, and lo! ye are this day as it were the stars of the heaven in multitude. 11. May the Lord God of your fathers add to you as ye are a thousand-fold, and bless you, as he hath said to you. 12. How shall I be able to bear alone your wearisomeness and your support, and your contradictions? 13. Constitute for yourselves men, wise, and endued with knowledge, and prudent, for your tribes, and I will set over you your chiefs. 14. And ye answered me, and said, The thing which thou hast spoken is good to do. 15. And I took from among you men, wise, and endued with knowledge, and prudent, and I set them to be chiefs over you, rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and secretaries to your judges. 16. And I commanded your judges at that time, saying, Hear (the whole cause) between your brethren, and judge justly between a man, and between (his) brother, and between his proselyte. 17. Thou shalt not respect a person in judgment, as the small so shalt thou judge the great, thou shalt not shrink from (any) person of man, for the judgment is God's: and what thing soever shall be hard (to be decided) by you ye shall bring it to me, and I will hear it. 18. And I

commanded you at that time all these words, which ye shall do. 19. And, having removed from Choreb, we travelled all that great and terrible wilderness, which ye have seen, (the) way to the mount of the Amorrhean, as the Lord our God commanded us, and came even unto Cades Barne. 20. And I said unto you, Ye have come even unto the mount of the Amorrhean, which the Lord our God giveth you. 21. Behold ye, the Lord your God hath delivered up to us the land before your face: having gone up, inherit ye, even as the Lord God of your fathers said to you: fear ye not, neither be afraid. 22. And ye all came to me, and said, Let us send men before us, and let them visit the land for us, and bring us back an answer (as to) the way by which we shall go up therein, and the cities into the which we shall enter. 23. And the thing was pleasing in my sight: and I took of you twelve men, one man to a tribe. 24. And having turned, they went up into the mountain, and came as far as Cluster Valley, and explored it. 25. And they took in their hands of the fruit of the land, and brought (it) unto you, and said, Good (is) the land which the Lord our God giveth us. 26. And ye were not willing to go up, but disobeyed the word of the Lord our God. 27. And ye murmured in your tents, and said, Because the Lord hateth us he hath brought us out of the land of Egypt, to deliver us into (the) hands of (the) Amorrheans, to destroy us. 28. Whither do we go up? moreover your brethren

turned away your heart, saying, A great nation and numerous and more powerful than we, and cities great and walled even up to the heaven; yea and we saw there sons of giants. 29. And I said unto you, Quail not, neither be terrified by them. 30. The Lord your God who goeth in advance before your face, he shall fight with you against them, after the manner of all things whatsoever he did for you in (the) land (of) Egypt, 31. And in this wilderness, which ye have seen, (by the) way of the mount of the Amorrhean: so will the Lord thy God nourish thee, as any man would nourish his son, along all the way on which ye went until ye came unto this place. 32. And in this word ye believed not the Lord our God, 33. Who goeth in advance before you in the way, to choose out for you a place, leading you in fire by night, shewing you the way, along which ye shall go upon it, and in cloud by day. 34. And the Lord heard the voice of your words, and being greatly provoked, he sware, saying, 35. If any one of these men shall see this good land, which I sware to their fathers, 36. Save Chaleb son of Jephonne, he shall see it, and to him will I give the land upon which he hath gone, and to his sons, because he hath applied himself to the things which concern the Lord. 37. And the Lord was wroth with me because of you, saying, Neither shalt thou by any means enter therein. 38. Jesus, son of Naue, who attendeth upon thee, he shall enter therein: strengthen thou him, for he shall distribute

it as an inheritance to Israel. 39. And every young child, who knoweth not this day good or evil, these shall enter therein, and to these will I give it, and they shall inherit it. 40. And you, having turned, transferred your camp into the wilderness, (on the) way that (leadeth) to the Red sea. 41. And ye answered, and said, We have sinned against the Lord our God: we, having gone up, will fight according to all things whatsoever the Lord our God hath commanded us: and having taken up each his warlike weapons, and being gathered together, ye went up into the mountain. 42. And the Lord said unto me, Say to them, Ye shall not go up, neither shall ye fight, for I am not with you; and so ye will not be broken before your enemies. 43. And I spake to you, and ye heard me not: and ye transgressed the word of the Lord, and, having used violence, went up into the mountain. 44. And the Amorrhcan who dwelleth in that mountain came forth to encounter you, and chased you as the bees might do, and they wounded you from Seir unto Herma. 45. And sitting down ye wept before the Lord our God, and the Lord did not hear your voice, nor give heed to you. 46. And ye resided in Cades many days, how many days soever ye resided.

Omissions.

Verse 1. *And*, וּבֵין, "and between," before "Tophol." The Targums of Onk. and Jon. connect Tophol with Paran, as though it were Paran of the murmuring, where they murmured because of the manna, אֶתְּפֹל עַל מַנָּה, Onk.

Verse 4. *He*, before “had smitten,” E. T. Al. MS. and Compl. have τόν after παράξαι, which, perhaps, should be αὐτόν. It occurs, however, before ὦγ, but not in Compl. The Heb. there has אַתָּה, as before סִיחֵן.

Verse 7. ו after שַׁכְנִי, Numb. xiv. 25, 43, and ב, before עֲרֵבָה, “*thereunto, in the plain*,” E. T. Also ב, before שַׁפְלָה, “*in the vale*,” E. T. Also ב, before חֹוף, “*by the sea side*,” E. T. Also ה, before לְבָנוֹן, “*unto Lebanon*,” E. T.

Verse 8. *The Lord*, before “sware.” So the Samar. Comp. the beginning of this verse, where παραδέδωκα, as Al. MS. and Compl., seems the right reading.

Verse 15. *The chief of your tribes*, after “I took,” for which they substitute ἐξ ὑμῶν, *from among you*; “*de tribubus vestris*,” Vulg. It appears from Numb. xi. 16, that they were elders and officers over the people already. Comp. ver. 23, Numb. xiii. 2, 3.

Verse 16. *His*, before “brother.” Al. MS. and Compl. have it.

Verse 25. *And brought us word again*, before “and said.” So Vulg. Comp. Numb. xiii. 27, 28.

Verse 30. *Before your eyes*, at the end. Al. MS. has κατ’ ὀφθαλμοὺς αὐτῶν.

Verse 35. *Of this evil generation*, after “these men.” Compl. has τῶν πονηρῶν. *To give*, after “sware,” “*juramento pollicitus sum*,” Vulg.

Verse 39. *Moreover your little ones, which ye said should be a prey*, at the beginning. Al. MS. and Compl. have it. *Your*, before “children.” So Vulg.

Verse 41. *Unto me*, after “said.” Al. MS. and Compl. have it.

Insertions.

Verse 1. *Sea*, after “Red,” ἐρυθρὰς, רָדִי, “Red (sea),” E. T., “Zuph,” E. M., “mare rubrum,” Vulg. It is not in Al. MS. Suph may be a place in Moab. See Numb. xxi. 14, Judg. xi. 16. The Targums and Arab. take it as the Red Sea.

Verse 2. *To*, or *towards*, ἐπί, before “mount.”

Verse 3. *All*, before “(the) sons.”

Verse 4. *And*, before “in Edrain.” So Vulg. See Josh. xiii. 12. His defeat took place at Edrei, Numb. xxi. 33.

Verse 7. *Anti*, before "Libanus." Perhaps as being nearer than Lebanon to the country of the Israelites, and forming its northern boundary. Comp. Numb. xxxiv. 7, ch. iii. 25.

Verse 12. *Be able to*, before "bear." E. T. has "can." So the Syr., Jon., Diodati.

Verse 13. *Your chiefs*, at the end; which, however, may be considered as supplying the place of "them." Al. MS. and Compl. have both.

Verse 15. *Endued with knowledge*, after "wise." See ver. 13.

Verse 17. *It*, after "bring." So the Syr.

Verse 21. *To us*, after "delivered up." Not in Al. MS. Compl. has *to you*. It should come instead of *ὑμῖν*, at the end of ver. 20.

Verse 28. *Moreover*, *δέ*, after "go up." They knew nothing personally of the land, and what they had learnt of it from the report of the spies alarmed them. *And*, before "tho cities." *And numerous*, after "nation." The Vulg. seems to take *גִּבּוֹל* in this sense: "maxima multitudo." *πολύ* may render another reading, *רב* for *רם*. So the Sam. Text, Onk. and Jonath. The Syr. has both. Comp. ch. ii. 10, 21.

Verse 30. *Against them*, *αὐτούς*, after "with you." (*The*) *land (of)*, before "Egypt."

Verse 31. *This*, before "wilderness." *The way of the Mount of the Amorrhcan*, after "seen." Not in Al. MS. or Compl. See vv. 7, 19. *Any*, before "man." *On*, before "which." Not in Al. MS. or Compl.

Verse 39. *Every young*, before "child." E. T. has "children," and Vulg. "filii," for *בָּנִים*.

Verse 40. *That (leadeth) to*, before "the Red Sea." This seems required to express the sense: "by the way of the Red Sea," E. T., is apt to convey an erroneous notion. Perhaps the Elanitic gulf on which Ezion-Gaber, Num. xxxiii. 35, is situated, may be intended. Comp. ch. ii. 1.

Verse 41. *Our God*, after "against the Lord." So two MSS. and Sam., Geddes, Syr., Davidson. Similarly in ver. 45, where it is not in Al. MS.

Verse 42. *Am*, after "for I." Supplied by E. T. and Vulg. *מְרִיבָה*, "habitat," Onk.

Verse 43. *Me*, after "heard."

Notes.

Verse 1. *Beyond the Jordan*, “trans,” Vulg. Moses seems here to speak of it as it would be spoken of after the conquest of Canaan had been achieved. Comp. ver. 5, Numb. xxxii. 19. *Towards the western parts*, πρὸς δυσμαῖς. See ch. xxii. 1, xxxvi. 13, and comp. ver. 7. *Inclosures, or courts—folds*, John x. 1, ἀλῶν, חֲצֵרֶת, “Hazereth,” E. T. Comp. Numb. xi. 35, Jer. xlix. (xxx. LXX.) 28. *(The) gold-abounding (regions)*, καταχρύσεα, דִּי זָהָב, “Dizahab,” E. T., better taken as two words, quasi “cui aurum,” Schl., Adam Clarke. The Vulg. referring it to Aseroth, has “ubi aurum est plurimum.” Onk. takes it as an allusion to the golden calf. The gold, according to Jonath. and Hieros., served for the making of the holy vessels.

Verse 5. *To explain*, διασαφῆσαι, “to declare,” E. T., over again more fully and plainly, so as to impress it, בָּאֵר, more deeply on the mind. See ch. xxvii. 8, Habak. ii. 2, “explanare,” Vulg. See Maimonides ap. Patrick; and Rosenmüller.

Verse 7. *Araba*, בְּעֶרְבָה, “in the plain,” E. T. Comp. ver. 1, and see *Omissions*. *And the plain*, וּבִשְׁפֵלָה, “and in the vale,” E. T.; “the maritime plain of Philistia,” Stanley.

Verse 12. *Support*, ὑπόστασις, מִשָּׂא, “burden,” E. T., the burden, or charge, of providing for you. There seems to be an allusion to Numb. xi. 13, 14. See also Judg. vi. 4.

Verse 13. *Prudent*, συνετοὺς, יָדְעִים, “known,” E. T. Onk. and Jon. have “knowing.” Having a reputation for prudence. Men of experience. Expert men. Similarly in ver. 15, where the Vulg. has “nobiles,” and here, “quorum conversatio sit probata.”

Verse 15. *Secretaries to your judges*, γραμματοεισαγωγαῖς τοῖς κριταῖς ὑμῶν, “officers among your tribes,” E. T. See Ex. v. 6, xviii. 25, in Al. MS., 1 Chron. xxvi. 29, ch. xvi. 18, xxix. 10, xxxi. 28, from which latter places they appear to have been officials of some description or other in attendance upon the judges, perhaps registrars. They read שֹׁפְטִים, “judges,” for שְׁבָטִים, “tribes.”

Verse 17. *Judge*, תִּשְׁמָעוּן, “hear,” E. T., John v. 30. *Shrink from*, ὑποστέιλη, תִּגְוֹרִי, “be afraid of,” E. T., “euch scheuen,” Luther. See Parkh. on יִגַּר: “deflectere ab aliquo præ metu,” Simon.

Verse 19. *The way (to) the mount of the Amorrhæan*, ὁδὸν ὄρους. Comp. ver. 7, where they have εἰς ὄρος, and ver. 20. See Lightfoot, *Chor. Cent.* c. 11. “traendo al monte,” Diodati, “ad montem,”

Jun. et Trem., Boothr., Luther; "towards," Patrick; "which leadeth to," Ainsworth.

Verse 22. *Visit*, ἐφωδενσάτωσαν, יחפרו, "search out," E. T., "came to," Judith vii. 6. Comp. 1 Macc. xvi. 14, 2 Macc. iii. 8. Visitation, implying inquiry and examination.

Verse 24. *Explored*, κατεσκόπευσαν, ירגלו, "searched out," E. T. as in ver. 22. רגל, to investigate, to go leisurely over, as on foot, step by step, "pedetentim progredi," Lucretius. The Vulg. has "considerare" in both verses. Comp. Numb. xiii. 24.

Verse 26. *Disobeyed the word*, תמרו את פי, "rebelled against the commandment," E. T., "increduli ad sermonem," Vulg. Comp. P's. cv. 28, O. E. Similarly ver. 43.

Verse 28. *Turned away*, ἀπέστησαν, המסו, "discouraged," E. T., "melted," E. M., Jun. et Trem.: "terruerunt," Vulg., hindered the heart from being right, εὐθεία, straight forward. Comp. 2 Kings x. 15.

Giants, ענקים, "Anakim," E. T. The verb in Arabic signifies "to be tall." Onk. has נבריא, and to the same purpose the Syr. and Arab. "Sons of Ephron the giant," Jonath. Comp. Numb. xiii. 34.

Verse 31. *Nourish*, τροφοφορήσει, גיטא, "bare," E. T. It may signify literally, "to carry in the arms," or "to sustain with food," &c. Al. MS. agrees with the Vat. here, and has ἐτροφοφόρησεν in Acts xiii. 18. Compl. has ἐτροποφορήσεν, which is the reading in Acts adopted by E. T., "suffered their manners." See 2 Macc. vii. 27. Grabe, *Proleg.* iii. 8, and comp. the Syr. in Acts.

Verse 32. *Word*, דבר, "thing," E. T., the word whereby he promised to fight for you, ver. 30. Poole.

Verse 33. *To choose out*, לתור, "to search out," E. T., to go round and round in search of, "metatus est locum quo tentoria figere deberetis," Vulg., "ut prepararet vobis locum domus mansionis," Onk. Comp. John xiv. 2. *Leading you*, לחנתכם, "to pitch your tents in," E. T. They seem to have confounded חנה, and נחה, with which what follows is in harmony. Comp. Ex. xiii. 17.

Verse 36. *Which he hath gone upon, or over*, אישר דרך בה, "that he hath trodden upon," E. T. See Josh. i. 3, xiv. 9. *Hath applied himself to the things that concern the Lord*, כלא אחרי יהוה, "wholly followed the Lord," E. T., "studiosus est eorum quæ ad Deum pertinent," Schleusn.

Verse 38. *Distribute it as an inheritance to Israel*, יִנְחֵלְנָה אֵת יִשְׂרָאֵל, “shall cause Israel to inherit it,” E. T., “sorte dividet Israeli,” Vulg. See Numb. xxxiv. 18. Al. MS. has κατακληροδοτήσει for κατακληρονομήσει: “possidendam dividet eam Israelitis,” Jun. et Trem., “er soll Israel das erde austheilen,” Luther.

Verse 39. *This day*, σήμερον, הַיּוֹם: as part of what the Lord had said, this seems more correct than E. T. “that day.” So Vulg. “hodie,” Jun. et Trem., Rosenm., Geddes, Boothroyd, Luther, Diodati.

Verse 40. *Transferred your camp*, ἐστρατοπεδεύσατε. See Notes on Gen. xii. 9, Ex. xiv. 10. They express the obedience to the command, rather than the command itself.

Verse 41. *Taken up*, תַּחַגְרוּ, “girded on,” E. T., “instructi,” Vulg. The expressions are nearly equivalent. Perhaps that of the LXX. applies more to offensive than defensive weapons. Diodati has “prese.” *Being gathered together*, συναθροισθέντες, תַּהְיִינוּ, “were ready,” E. T. Their readiness consisted in, and was evidenced by, their being gathered together. Schl. says הָיָה had originally the meaning “colligendi et coacervandi, unde הָיוּ, divitiæ.” Lee, however, with whom are Gesen. and Rosenm. thinks it means *ye made light of the matter*, from the Arab. حَوَّنَ, “levis fuit,” and in Conj. 4, “contempsit.”

Verse 43. *Used violence*, παραβιασάμενοι, תַּזְרוּ, “went presumptuously,” E. T. See Notes on Ex. xviii. 11, Numb. xiv. 44.

Verse 44. *From Seir*, they give ב here the sense of מִן. So the Vulg. and Syr. See *Pict. Bible*.

Verse 45. *Having sat down*. See Note on Numb. xi. 4, and comp. 1 Sam. v. 11, 2 Sam. xix. 37. The Syr. has יִתְבַּתֵּן, as in ver. 46.

Verse 46. *How many days soever*, כַּיּוֹמִים, “according unto the days,” E. T., “as many days after the mutiny, as before it,” Patrick.

CHAPTER II.

1. AND having turned, we removed into the wilderness (on the) way (to the) Red sea, even as the Lord had spoken unto me, and encircled the mountain Seir many days. 2. And the Lord spake unto

me, (saying), 3. Let (your) encircling this mountain be to you enough: turn ye therefore to the north. 4. And command thou the people, saying, You pass along through the borders of your brethren (the) sons of Esau, who dwell in Seir; and they shall fear you and stand exceedingly in awe of you. 5. Ye shall not wage war against them, for I may not give you of their land, no not so much as to set your foot on; for I have given to the sons of Esau the mountain Seir in allotment. 6. Buy ye food of them for money, and eat; and water ye shall receive of them by measure for money, and shall drink. 7. For the Lord our God hath blessed thee in every work of thy hands: consider how thou passedst through that great and terrible wilderness: lo! forty years the Lord thy God (hath been) with thee: thou hast been in need of nothing. 8. And we passed by our brethren, (the) sons of Esau, who dwell in Seir, by the way (to) Araba from Elon and from Gesion Gaber, and having turned we passed by (on the) way (to the) wilderness of Moab. 9. And the Lord said unto me, Be not ye hostile to the Moabites; and ye shall not wage war against them; for I may not give you of their land in allotment, for to the sons of Lot I have given Aroer to inherit. 10. The Ommin resided upon it before (them), a nation great and numerous, and strong men, as the Enakim. 11. They also shall be accounted Rhaphain, even as the Enakim, and the Moabites call them Ommin. 12. And in Seir the Chorrean resided

heretofore, and (the) sons of Esau destroyed them, and extirpated them from before them, and were settled in their stead, even as did Israel by the land of his inheritance, which the Lord gave them. 13. Do you now therefore arise and remove, and proceed by the valley of Zaret. 14. And the days (during) which we proceeded from Cades Barne until we arrived at the valley of Zaret, (were) thirty and eight years, till all (the) generation of men fit for war had fallen, dying out of the camp, as the Lord God sware to them. 15. And the hand of God was upon them to consume them out of the midst of the camp, until they had fallen. 16. And it came to pass when all the men, the warriors, had fallen, dying out of the midst of the people, 17. The Lord also spake unto me, saying, 18. Thou shalt go this day by the coasts of Moab, (by) Aroer; 19. And ye shall draw nigh to (the) sons of Amman: be not ye hostile to them, neither engage with them in war; for I may not give thee of the land of (the) sons of Amman in allotment, because I have given it in allotment to the sons of Lot. 20. It shall be accounted a land of Raphain, for upon it also did the Raphain dwell heretofore, and the Ammanites call them Zochommin. 21. (They were) a nation great and numerous and more powerful than you, even as (were) the Enakim: and the Lord destroyed them from before them, and they made (it) an inheritance, and were settled in their stead until this day. 22. As he did to the sons of Esau

who dwell in Seir, even as they extirpated the Chorrean from before them, and succeeded to their inheritance and have been settled in their stead unto this day. 23. And the Eveans who dwell in Asedoth unto Gaza, even the Cappadocians who came forth from Cappadocia, have extirpated them and have become settled in their stead. 24. Now therefore do you arise and remove, and pass by the valley of Arnon. Lo! I have delivered into thy hands Seon, king of Esebon, the Amorrhean, and his land: begin thou to inherit: wage war against him this day. 25. Begin to produce the dread of thee and the fear of thee in presence of all the nations that (are) beneath the heaven, who having heard thy name, shall be troubled, and shall have sorrows, (arising) from thy presence. 26. And I sent ambassadors out of the wilderness of Kedamoth unto Seon king of Esebon with peaceable words, saying, 27. I will pass by through thy land: in the road I will go, I will not turn aside to right or left. 28. Thou shalt sell me food for money, and I will eat: and water shalt thou sell me for money, and I will drink: (I will do nothing) save that I will pass by on (my) feet. 29. As did to me the sons of Esau who dwell in Seir, and the Moabites who dwell in Aroer; until I have passed over the Jordan into the land, which the Lord our God giveth us. 30. And Seon king of Esebon was not willing that we should pass by him, for the Lord our God hardened his spirit, and strengthened

his heart, that he should be delivered up into thy hands, as on this day. 31. And the Lord said unto me, Behold, I am beginning to deliver up before thee Seon, king of Esebon, the Amorrhean, and his land, and begin thou to inherit his land. 32. And Seon king of Esebon came forth to encounter us, he and all his people to battle to Jassa. 33. And the Lord our God delivered him up before us: and we smote him, and his sons, and all his people. 34. And we won all his cities at that time, and destroyed every city in succession, and their women, and their children; we did not leave any alive. 35. But of the cattle we made a booty, and took the spoils of the cities. 36. From Aroer, which is by the brink of the brook Arnon, and the city that is in the valley, and even unto (the) mount of Galaad: there was not a city which escaped us: the Lord our God delivered (them) all into our hands. 37. But near (the) sons of Amman we did not approach, (leaving untouched) all the confines of the brook Jaboc, and the cities that (are) in the hill-country, as the Lord our God commanded us.

Omissions.

Verse 2. *Saying*, at the end. So Vulg., Syr., Diodati.

Verse 6. *Also*, after "water." So Vulg.

Verse 8. *From*, before "our brethren," "transissemus fratres nostros," Vulg., Arab., "prætergressi," Jun. et Trem.

Verse 13. *And we went over the brook Zered*, at the end. Al. MS. and Compl. have it. See Numb. xxi. 12.

Verse 15. *Indeed*, **D1**, before "the hand." So Vulg.

Verse 20. *That also*, at the beginning. So Vulg.

Verse 24. *And*, before “wage.”

Verse 27. The repetition of יְבַרְכֶּךָ, “by the way, and only by the way.” E. T. has “high,” and Vulg. “publica.” Comp. ch. xvi. 10.

Verse 31. *To possess*, רָשׁ, after “begin.”

Verse 35. *Unto ourselves*, after “booty.” Al. MS. has αὐτοῖς, and Compl. ἐαυτοῖς. See ch. iii. 7. *Which*, אֵינָם, after “cities.”

Verse 37. *Unto the land of*, before “the sons.” Al. MS. and Compl. have εἰς γῆν, of which ἐγγύς may be a corruption. *And all*, וְכָל, “nor unto whatsoever,” E. T. Jonath. has כָּל מָה דְּפָקִיד.

Insertions.

Verse 3. *Therefore*, after “turn ye.”

Verse 4. *Of you*, at the end. Caused by their putting the verb in the third person plural of the future tense, instead of the second of the imperative. It is not in Al. MS.

Verse 5. *War*, after “wage.” See vv. 9, 24. Similarly in ver. 19, where εἰς being inserted, I have translated it “engage:” “no bellum misceto,” Jun. et Trem., “bekrieget,” Luther, “movete guerra,” Diodati, “incitate eos ad bellum,” Rosenm. Comp. 1 Macc. vii. 43, “joined battle.” Here, however, the prohibition was against making war upon the Edomites at all. *The sons of*, before “Esau.” See vv. 4, 8, and comp. vv. 9, 19. Not in Compl.

Verse 7. *And terrible*, after “great.” See ch. viii. 15.

Verse 13. *And remove*, after “arise.” Not in Al. MS. See ver. 24.

Verse 14. *Dying*, after “had fallen.” See ver. 16. *God*, after “the Lord.” Not in Al. MS. or Compl.

Verse 19. *In war*, after “with them.” See ver. 5: “movearis ad praelium,” Vulg. לְמַעַבְר עִמָּהוֹן קָרַב, “contendas facere cum eis bellum,” Onk., “muover lor guerra,” Diod., “bellum misceto,” Jun. et Trem.

Verse 20. *For*, before “upon it:” *also*, after it, καὶ γάρ. See *Omissions*.

Verse 21. *Than you*, after “more powerful.” Not in Al. MS. *Even*, before “as.” *Until this day*, at the end. See ver. 22.

Verse 23. *Even*, καί, before “the Cappadocians;” leaving the sense as in the Hebrew; which is altered if καί is translated by *and*.

Verse 24. *Now therefore*, at the beginning. "Therefore" is not in Al. MS. *You*, *ὕμεις*, before "arise." *And*, before "remove."

Verse 31. *King of Esebon*, the *Amorrhcan*, after "Seon." So the Sam. See vv. 24, 26. *And*, before "begin." Not in Al. MS. or Compl.

Verse 32. *King of Esebon*, after "Seon." Comp. ver. 31. The final *a* of *Ἰασσά* is perhaps already rendered by *εἰς*, but retained for the sake of euphony.

Verse 34. *Their*, before "women," and before "children."

Verse 36. *Is*, *οὐσαν*, after "that." Supplied by E. T. "Situm est," Vulg. (*The*) *mount of*, before "Galaad." See Gen. xxxi. 21, 23, 25, 54, ch. iii. 12.

Verse 37. *Us*, at the end. E. T. and Vulg. have it.

Notes.

Verse 1. (*The*) *way (to) the Red Sea*. See *Insertions*, ch. i. 40.

Verse 6. *Receive by measure*, תכרו, "buy," E. T., a different word from that used earlier in the verse. As כרה is "to dig," perhaps this is referred to in the Vulgate's "haurietis," "have liberty to dig for water where they required it." Comp. Numb. xxi. 18. If כר had been a measure of liquids, I should have thought they might have some reference to it; and from 1 Kings v. 11, it seems to have been occasionally so considered.

Verse 7. *Consider how*, ידע, "he knoweth," E. T. Comp. ch. viii. 2, where it is "thou shalt remember."

Verse 8. *Araba*, ערבה, "the plain," E. T. The valley at the head of the gulf is now called "Wady el Araba," Robinson, Stanley.

Verse 9. *Be not hostile*, אל תצר, "distress not," E. T., "use no hostility against," E. M., "pugnes," Vulg., "nimicare," Diodati. Similarly ver. 19. Comp. Numb. xxv. 17. *Aroer*, את ער, "Ar," E. T. Comp. Numb. xxi. 15, 26, 28. They may have read ערער. See ver. 36. Similarly in vv. 18, 29.

Verse 10. *Ommen*, אמנים, "Emims," E. T., called "Ommeans" in the LXX., Gen. xiv. 5. The Syr. has אמנא. *Strong (men)*, ισχυόντες. Al. MS. and Compl. have ισχυρόν, agreeing with ἔθνος. רם, "tall," E. T., "tall fellows," used by our early Dramatists in the sense of "strong." Jonath. has חסין. See ver. 21.

Verse 11. *Rhaphain*, רפאים, "giants," E. T. See *Notes* on

Gen. vi. 4, xiv. 5. Comp. ch. iii. 11. The mention of them among other names of nations in Gen. xv. 20, is in favour of the LXX. here.

Verse 21. *More powerful*, δυνατώτερον, רם, "tall," E. T., as ver. 10. Jonath. has חסין, "strong," here also, omitting סני, "numerous." Comp. ch. iv. 38.

Verse 23. *Cappadocians*, כפתורים, "Caphtorims," E. T., called by them "Gaphthoriim," Gen. x. 14. It appears from that passage that they were descended from Misraim: they are mentioned with the Casluhim, generally supposed to be the Colchians, to the north of Cappadocia, on the Black Sea. The tract of country from the Thermodon to Trapezus was called Sidene, and a city in it Side, a Greek name, according to Bochart, equivalent to Caphtor, meaning "malum Punicum." Herodotus mentions a migration from Egypt to Colchis. Bishop Cumberland thinks the original Caphtor was at Pelusium. See Townshend, Vol. II. p. 567. The Vulg. and Syr. agree with the LXX. Jonath. and Onk. have קפוטקאי, nearly to the same effect. The Arab. has "Damiat." Patrick conjectures that their return was caused either by the severity of the climate on the Euxine shores, or by the pressure of the Scythians. See Jonath. and Hieros. on Gen. x. 14, and comp. Jer. xlvii. 4, Amos ix. 7. Bryant's etymology of Caphtor is "a tower on a headland."

Asedoth. Al. MS. and Compl. have Ἀσηπώθ, nearer חצרים, but varying the termination. Perhaps the place called "Hazar-gaddah," Josh. xv. 27. See Jerome, *de loc. Hebraicis*, "Aseroth." It is thought to have been the same as "Rhinocorura," and "Raphia," ap. Jonath. Also, "Shur," "Angaris," &c. See Lightfoot, *Chor. Dec.* I. 15. If so, they returned very nearly to the country from which they set out.

Verse 25. *Begin*, אָחֵל, "I will begin," E. T., in connexion with the end of ver. 24. They would feel that what they effected in consequence of a direct command from God, was effected by Him. *All* belongs more strictly to *the heaven* than to *nations*: but the sense is the same. See ver. 31.

Verse 34. *In succession*, ἐξῆς, מֵתָם, "the men," E. T. Similarly ch. iii. 6, and in Al. MS., Judg. xx. 48. Possibly they have derived it from תָּם, attaching to it the notion of completeness; none being

omitted. The Syr, has לִגְמַר, "prorsus, omnino;" εἰς τὸ παντελές, Luke xiii. 11; τὸ καθόλου, Acts iv. 18.

Verse 36. *Escaped us*, שִׁנְבָה מִמֶּנּוּ, "too strong for us," E. T., "quæ nostras effugeret manus," Vulg., "die sich vor uns schützen konnte," Luther.

CHAPTER III.

1. AND having turned, we went up (the) way that (leadeth) to Basan: and Og king of the Basan came forth to encounter us, he and all his people to battle at Edraim. 2. And the Lord said unto me, Fear him not, for into thy hands have I delivered him, and all his people, and all his land: and thou shalt do to him as thou didst to Seon king of the Amorrheans who dwelt in Esebon. 3. And the Lord our God delivered him into our hands, and Og king of the Basan, and all his people; and we smote him, even so as not to leave of him a seed. 4. And we won all his cities at that time: there was not a city which we took not from them: sixty cities, all the circumjacent regions of Argob, (belonging to) king Og in Basan. 5. All (were) strong cities, high walls, gates and bars: besides the cities of the Pherezeans, that were exceeding many. 6. We destroyed (them) as we did by Seon king of Esebon, and we destroyed every city in succession, and the women, and the children, 7. And all the cattle: and the spoils of the cities we made a booty for ourselves. 8. And we took the land at that time out of the hands of two kings of the Amorrheans, who were beyond the Jordan, from the brook Arnon

and even unto Aermon. 9. The Phœnicians call Aermon Sanior, and the Amorrhean called it Sanir. 10. All the cities of Misor, and all Galaad, and all Basan unto Elcha and Edraim, cities of (the) kingdom of Og in the Basan. 11. For (no one) but Og king of Basan was left of the Raphain: behold, his bed (was) an iron bed; behold it (is) in the fortress of the sons of Amman: its length (is) nine cubits, and its width four cubits, (estimating) by (the) cubit of a man. 12. And we made that land our inheritance at that time, from Aroer, which is by the brink of the brook Arnon, and the half of the mountain Galaad. And the cities thereof I gave to Ruben and to Gad. 13. And the remainder of Galaad, and all the Basan, Og's kingdom, I gave to the half of (the) tribe of Manasse, and all the circumjacent region of Argob, all that Basan: a land of Raphain shall it be accounted. 14. And Jaïr son of Manasse took all the circumjacent region of Argeb as far as the borders of (the) Gargasites and Machathites: he named them after his name, Basan Thauoth Jaïr, unto this day. 15. And to Machir I gave Galaad. 16. And to Ruben and to Gad I gave beneath Galaad, as far as the brook Arnon, a border in the midst of the brook, and as far as the (brook) Jaboc: the brook (is the) border of the sons of Amman. 17. And the Araba and the Jordan (were the) border, Machanareth, and as far as (the) sea of Araba, (the) salt sea, under Asedoth the Phasga on the east. 18. And we commanded you at that

time, saying, The Lord your God hath given you this land in allotment: advance ye in arms before your brethren (the) sons of Israel, every mighty man. 19. But let your wives and your children and your cattle—I know that you have many cattle—dwell in your cities, which I have given you, 20. Until that the Lord your God shall cause your brethren to rest, even as (he hath caused) you, and they also shall obtain as their inheritance the land, which the Lord our God giveth them in the (country) beyond the Jordan: and ye shall return each man to his inheritance, which I have given you. 21. And Jesus I commanded at that time, saying, Your eyes have seen all things whatsoever the Lord our God did to these two kings; so will the Lord our God do by all the kingdoms, against which thou passest over hither. 22. Ye shall not fear them, for the Lord our God will himself fight for you. 23. And I besought the Lord at that time, saying, 24. O Lord God, thou hast begun to shew to thy servant, thy might, and thy power, and the strong hand and the lofty arm: for what God is there in the heaven or on the earth, who shall do as thou hast done, and according to thy might? 25. Having passed over therefore I shall see this good land that is beyond the Jordan, this goodly mountain, and Antilibanus. 26. And the Lord overlooked me because of you, and heard me not: and the Lord said unto me, Let it suffice thee, proceed thou no further to utter this word. 27. Go up to the top of the

scarped (mountain), and having looked with thine eyes, towards (the) sea, and north, and south, and east, even behold with thine eyes: for thou shalt not pass over this Jordan. 28. And command Jesus, and strengthen him, and exhort him: for he shall pass over before this people, and he shall divide to them by lot all the land, which thou hast seen. 29. And we lay in a valley nigh unto (the) house of Phogor.

Omissions.

Verse 5. *These*, before "cities." So Vulg. Compl. has it.

Verse 6. *Them*, after "destroyed." Al. MS. and Compl. have αὐτούς. The *and* which follows "Esebon" should be at the beginning of the verso.

Verse 8. *Mount*, before "Aermon." Compl. has it.

Verse 10. *The*, before "Misor," which they take as a proper name. In ch. iv. 43, they have τῇ πεδυνῇ. Comp. Josh. xiii. 9, where they keep the article: Jerem. xlviii. 21.

Verse 11. *The remnant of*, before "the Rhaphain."

Verse 16. *And the*, after "Arnon." I suppose they mean that the border ran along the middle of the river, equidistant from either bank. See Vulg. and Onk. and Patrick ad loc.

Verse 17. *And (the)*, before "border." The western limit was Jordan, and the tract which skirted it, from the Sea of Galilee to the Dead Sea. Comp. Josh. xii. 2, ch. iv. 49.

Verse 26. *Of*, before "this matter," E. T. *Unto me*, at the end.

Insertions.

Verse 2. *All*, before "his land," "cum omni populo ac terra sua," Vulg.

Verse 3. *Him*, after "delivered." It seems to relate to Seon, but is improperly introduced. ⲃⲓ should be translated "also," as in E. T. and Vulg. They may have given it the sense of *even*, meaning Og by *him*.

Verse 8. *And*, before "oven." Not in Al. MS. or Compl.

Verse 12. *Is*, before “by:” supplied by E. T. and Vulg., “the bank (or lip) of,” after it. So the Sam., Vulg., Jon., thirteen MSS., Geddes. Syr., Davidson.

Verse 13. *And*, after “Manasse.” They seem to have conceived of it as a distinct region from the rest of Basan, as occupied by Jair; see ver. 14, and comp. Josh. xiii. 29, 1 Kings iv. 13, v. 4. Onk. calls it “Trachona,” “Trachonitis,” Luke iii. 1.

Verse 14. *And*, at the beginning. See Numb. xxxii. 41.

Verse 20. *Your God*, before “shall cause.” Al. MS. has *God*, but not *your*.

Verse 21. *Our God*, before “do.” Not in Compl.

Verse 24. *Thy might, and*, before “thy power.” It occurs at the end of the verse. The complex idea of “greatness,” נָדָר, may have appeared to them to be made up of both. See *Note* on Exod. ix. 16. In ch. xi. 2, they have τὰ μεγαλεία, which perhaps may lead us to suppose that “thy power” is the insertion here. *And the lofty arm*, after “hand,” ch. xi. 2. *Is there*, after “God,” suppl. by E. T. and Vulg.

Verse 25. *This*, before “good land.” *Is*, after “that,” suppl. by E. T. Ἀντι, before “Libanus.” See ch. i. 7.

Verse 28. *All*, before “the land.” Not in Al. MS. or Compl. See Numb. xxi. 34.

Notes.

Verse 3. *A seed*, שְׂרִיר, “remaining,” E. T. See Isai. i. 9, Rom. ix. 29, and comp. Isai. xv. 9. The seed surviving the death of the parent plant. In Numb. xxi. 35, ch. ii. 34, they have ζωγρεία.

Verse 4. *King*, מַמְלָכָה, “the kingdom of,” E. T. Comp. ver. 10.

Verse 5. *The Pherezeans*, הַפְּרִזִּי, “unwalled,” E. T. Similarly 1 Sam. vi. 18. Comp. Esth. ix. 19, Ezek. xxxviii. 11. In this last passage the villages are mentioned as being without walls; פְּרִז, however, rather relates to their scattered distribution over the face of the country. It is not improbable that the Pherezeans, or Perizites, may have been so called from this their manner of dwelling. They were Pagani, as opposed to the Canaanite inhabitants of the cities of the coast, Gen. xv. 20, Bochart.

Verse 11. *Behold, it (is) in the fortress*, הֲלֵה הוּא בְּרֶבֶת, “is it not in Rabbath?” E. T. They read הֲלֵה for הֲנָה. ἄκρα, “the upper

town, or citadel," distinguished from the lower town, called "the city of waters," 2 Sam. xii. 26, 27.

Verses 12 and 16. Reuben and Gad are put for the Reubenites and Gadites, as Israel for the Israelites.

Verse 14. *Gargasites*, גִּשְׁחֻרִי, "Geshuri." Comp. Josh. xii. 5. Perhaps the Gergesenes of the New Test.

Verse 25. Kalisch on Exod. xv. 17, is of opinion that καί in this verse should be rendered "namely:" thus identifying the goodly mountain with Lebanon, or as the LXX. have it, "Anti-Libanus."

Verse 26. *Over-looked*, ὑπερείδε, יַתְעַבֵּר, "was wroth," E. T. Comp. Ps. lxxviii. 59, 62, Zech. i. 12. The neglect of his vehement petition proceeding from indignation. Perhaps they saw some relation between the ὑπέρ in ὑπερείδε, and the root עִבֵּר. It is rather "to look over," "to look intently upon," than "to overlook." Comp. Exod. xiv. 24.

CHAPTER IV.

1. AND now, O Israel, hear thou the ordinances and the judgments, whatsoever I teach you this day to do, that ye may live, and become many in number, and, having gone in, may inherit the land, which the Lord God of your fathers giveth you. 2. Ye shall not add unto the word, which I command you, and ye shall not take from it: keep ye the commandments of the Lord our God, whatsoever I command you this day. 3. Your eyes have seen all things whatsoever the Lord our God did (with regard) to Beelphegor, that every man who went after Beelphegor, the Lord your God hath extirpated him from among you. 4. But you who adhere to the Lord your God, live all (of you) this day. 5. Behold, I have shewn you ordinances and judgments, as the Lord hath commanded

me, to do so in the land, into which ye go in thither to inherit it. 6. And ye shall keep and shall do (them): for this (is) your wisdom and understanding before all the nations, as many as shall hear all these ordinances: and they shall say, Behold, this great nation is a wise people and endued with knowledge. 7. For what great nation (is there) whose God is near to them, as the Lord our God in all things, in whatsoever we call upon him? 8. And what great nation (is there) whose ordinances and judgments are righteous according to all this law, which I give before you this day? 9. Take heed to thyself, and keep thy soul exceedingly, lest thou forget all the words which thine eyes have seen, and that they depart not from thy heart all the days of thy life, and thou shalt instruct thy sons and the sons of thy sons. 10. (Concerning the) day when ye stood before the Lord our God in Choreb, in the day of the assembly: for the Lord said unto me, Assemble unto me the people, and let them hear my words, that they may learn to fear me all the days which they live upon the earth, and they shall teach their sons. 11. And ye approached and stood under the mountain: and the mountain burned with fire even unto the heaven; darkness, blackness, tempest. 12. And the Lord spake unto you out of the midst of the fire (uttering) a voice of words, which (voice) you did hear: and a similitude ye saw not, only a voice. 13. And he declared to you his covenant, which he commanded

you to perform, the ten words, and wrote them upon two tables of stone. 14. And the Lord commanded me at that time to teach you ordinances and judgments, that you should do them in the land, into the which ye go in thither to inherit it. 15. And ye shall exceedingly keep your souls, for ye saw not a similitude in the day that the Lord spake unto you in Choreb, in the mount, out of the midst of the fire, 16. Lest ye transgress, and make to yourselves a sculptured similitude, any image, a similitude of male or female; 17. A similitude of any beast of those that are on the earth, a similitude of any winged bird, which flieth under the heaven; 18. A similitude of any reptile which creepeth upon the earth, a similitude of any fish, as many as are in the waters underneath the earth: 19. And lest having looked up into the heaven and having seen the sun and the moon and the stars, and all the garniture of the heaven, being led astray thou worship them, and serve them, which the Lord thy God hath assigned to all the nations that (are) beneath the heaven. 20. But you God hath taken, and hath brought you forth out of (the) land of Egypt, out of the iron furnace, out of Egypt, to be to him an hereditary people, as at this day. 21. And the Lord God was wroth with me for the things said by you, and sware that I should not pass over this Jordan, and that I should not enter into the land, which the Lord thy God giveth thee in allotment. 22. For I die in this

land, and pass not over this Jordan: but you pass over, and ye shall inherit this good land. 23. Take heed to you, lest ye forget the covenant of the Lord our God, which he dispensed unto you, and transgress, and make to yourselves a sculptured similitude of any things, which the Lord thy God hath enjoined thee (not to make). 24. For the Lord thy God is a consuming fire, a jealous God. 25. Moreover when thou shalt beget sons, and sons of thy sons, and ye shall dwell long in the land, and shall transgress, and make a sculptured similitude of any thing, and shall do the thing that (is) evil in the sight of the Lord your God to provoke him to wrath, 26. I attest to you this day both the heaven and the earth, that with destruction ye shall be destroyed from the land, to which you pass over the Jordan there to inherit (it): ye shall not prolong (your) days upon it, but with extirpation ye shall be extirpated. 27. And the Lord will disperse you among all the nations, and ye shall be left few in number among all the nations, unto whom the Lord shall bring you in thither. 28. And ye shall serve there other Gods, works of men's hands, wood and stones, who cannot see, nor hear, nor eat, nor smell. 29. And ye shall seek there the Lord our God, and shall find him when ye shall seek after him with all thy heart, and with all thy soul in thine affliction. 30. And all these words shall find thee in the end of the days, and thou shalt turn unto the Lord thy God, and shalt hear his voice. 31. For the Lord

thy God (is) a merciful God: he will not forsake thee, neither will he extirpate thee; he will not forget the covenant of thy fathers, which the Lord sware to them. 32. Ask ye the former days that were before thee, from the day (on) which God created man upon the earth, and at the uttermost part of the heaven even unto the uttermost part of the heaven, if (ought) hath come to pass like this great thing, if such hath been heard of. 33. If a nation hath heard a voice of a living God speaking out of the midst of the fire, even as thou hast heard, and hast lived: 34. If God having intervened hath assayed to take to himself a nation out of the midst of a nation, by a trial, and by signs, and by wonders, and by war, and by a strong hand, and by a high arm, and by great visions, according to all things whatsoever the Lord our God did in Egypt before thee that wast looking on: 35. So that thou mayest know, that the Lord thy God he is God, and there is not yet (another) beside him. 36. Out of the heaven his voice was made audible to instruct thee, and upon the earth he shewed thee his great fire, and thou didst hear his words out of the midst of the fire. 37. Because he loved thy fathers, he also chose you their seed after them, and he brought thee forth himself by his great might out of Egypt; 38. To destroy nations great and mightier than thou before thy face, to bring thee in, to give thee their land to inherit, as thou hast (it) this day. 39. And thou shalt know this day, and be convinced in mind, that the

Lord thy God he is God in the heaven above, and upon the earth beneath, and there is not yet (another) besides him. 40. And keep ye his commandments, and his ordinances, whatsoever I command thee this day, that it may be well with thee and thy sons after thee, that ye may be (men) of many days upon the land which the Lord thy God giveth thee all the days (of thy life). 41. Then Moses separated three cities beyond the Jordan from the sun rising; 42. That the slayer should flee thither, who shall slay his neighbour not knowingly, and the same had not been hating him before yesterday and the third (day), and he shall flee into one of these cities and live; 43. Bosor in the wilderness in the plain country (belonging) to Ruben, and Ramoth in Galaad (belonging) to the Gaddite, and Gaulon in Basan to Manasse. 44. This (is) the law, which Moses set before (the) sons of Israel. 45. These (are) the testimonies, and the ordinances, and the judgments, whatsoever Moses spake to the sons of Israel, when they had come forth out of (the) land of Egypt, 46. In the (country) beyond the Jordan, in a valley, near (the) house of Phogor, in (the) land of Seon king of the Amorrheans, who dwelt in Esebon, whom Moses smote, and the sons of Israel, when they had come out of (the) land of Egypt. 47. And they inherited his land, and the land of Og king of the Basan, two kings of the Amorrheans, who were beyond the Jordan towards (the) rising of (the) sun, 48. From Aroer, which is on

the bank of the brook Arnon, and to the mountain of Seon, which is Aermón: 49. All the Araba beyond the Jordan towards (the) sun rising, under the scarp-ed Asedoth.

Omissions.

Verse 5. *My God*, after "the Lord." Al. MS. and Compl. have it. Jonath. omits "my."

Verse 6. *Your*, before "understanding." So Vulg. Compl. has it.

Verse 9. *Only*, קר, at the beginning.

Verse 11. *The midst of*, בל, before "the heaven." *And*, before "tempest." Compl. has it.

Verse 15. *Manner of*, בל, before "similitude." So the Syr. and Arab. Comp. ver. 16.

Verse 19. *The whole*, בל, before "heaven." So Vulg. and Syr.

Verse 21. *Good*, before "land." Compl. has it. It is not in Jonath. Comp. ver. 22.

Verse 26. *Soon*, before "be destroyed." Compl. has ταχύ. *Off*, על, or *upon*, after "from." *It*, after "to inherit."

Verse 29. *From*, מ, before מש, "there." So Vulg. and Syr.

Verse 32. *For*, before "ask ye;" *now*, after it. So Vulg. The Syr. and Arab. omit "now." *From*, before "the uttermost part." *Or*, after "thing."

Verse 34. *Or*, at the beginning. So Vulg.

Verse 35. *Unto thee it was shewed*, תראה ה' אתך, at the beginning, unless σου βλέποντος, "that wast looking on," may be considered as representing it. "Videntibus oculis tuis, ut scires," Vulg. The article ה, *the*, before "God." Similarly ver. 39, ch. vii. 9. Comp. 1 Kings xviii. 39.

Verse 36. *To thee*, after "audible." Al. MS. and Compl. have ἀκουστήν σοι ἐποίησε.

Verse 37. *And*, at the beginning. So Vulg. Similarly in vv. 44 and 49.

Verse 39. *Thy*, before "mind."

Verse 40. *And*, before "that ye may be."

Verse 49. *Even unto the sea of the plain*, before "under." Comp. ch. iii. 17.

Insertions.

Verse 1. *This day*, after "teach you." So the Syr. *And become many in number*, after "live." Not in Al. MS. See ch. viii. 1, xi. 8.

Verse 2. *This day*, at the end.

Verse 3. *All things*, after "seen." "Omnia," Vulg. *Our God*, before "did."

Verse 6. *All*, before "the nations."

Verse 9. *All*, before "the words."

Verse 10. *In the day of the assembly*, after "Choreb." See ch. ix. 10.

Verse 12. *Which (voice,)* after "words." Not in Al. MS. or Compl.

Verse 15. *That*, after "day." Supplied by E. T. and Vulg. *In the mount*, after "Choreb." Perhaps intending to particularize Sinai.

Verse 17. *Of those that are*, τῶν ὄντων, after "beast." E. T. has "is," and Vulg. "sunt."

Verse 18. *Reptile*, after "any;" "reptilium," Vulg. *Are*, after "as many as." E. T. supplies "is," Vulg. "morantur."

Verse 19. *And*, or *even*, as E. T., before "all."

Verse 20. *Out of (the) land of Egypt*, after "forth." Not in Al. MS. or Compl.

Verse 21. *God*, after "the Lord." Not in Al. MS. or Compl. *This*, before "Jordan." See ch. iii. 27. Similarly in v. 22. So the Syr.

Verse 22. *And*, before "pass."

Verse 23. *And transgress*, before "and make." See ver. 25.

Verse 25. *Moreover*, at the beginning. *Thy*, before "sons."

Verse 27. *All*, before "the nations," twice. "Disperget in omnes gentes," Vulg.

Verse 28. *Other*, before "Gods."

Verse 29. *Him*, after "find." Supplied by E. T. and Vulg.

Verse 31. *The Lord*, before "sware." Not in Al. MS. or Compl.

Verse 33. *Living*, before "God." Two Hebrew MSS., the Sam. and Jonath. have it. See ch. v. 26. The Vulg. has "Domini."

Verse 34. *And*, before "by signs."

Verse 35. *Thy God*, after “the Lord.” *And there is*, after “is God.” So Vulg. Similarly in ver. 39.

Verse 37. *You*, after “chose.”

Verse 38. *Thou hast (it)*, before “this day.” The Vulg. has “cernis,” and so the Arabic, perhaps owing to some confusion between הִזָּה, “vides,” and הִזָּה, which follows. E. T. supplies “it is.”

Verse 45. *Land*, before “of Egypt.” Similarly in ver. 46.

Verse 48. *Is*, after “which.” Supplied by E. T. and Vulg.

Verse 49. *Of the sun*, after “rising.”

Notes.

Verse 2. *Keep ye*, לִשְׁמֹר, “to keep,” or “that you may keep,” E. T., “custodite,” Vulg. So Syr. Al. MS. has φυλάσσεσθαι. Comp. ver. 6, where they have φυλάξεσθε, with Vulg., Onk., Syr., and ver. 15.

Verse 3. (*With regard*) to *Beelphegor*, ב, “because of,” E. T., or simply, *did to Beelphegor*, treating the idol as if possessed of personality. Punishing him in his votaries. Comp. Exod. xii. 12. The Vulg. has “contra.” So Luther. Onk. inserts פִּלְחֵי, “cultores.”

Verse 6. *Behold*, רָק, “surely,” E. T., “en,” Vulg. They may have mistaken it for הֵן, or perhaps רָאָה. In Gen. xx. 11 they render it by ἄρα.

Verse 10. *And let them hear*, אֲשַׁמְעֵם, “I will make them hear,” E. T., “ut audiant,” Vulg. Comp. ver. 36.

Verse 19. *Led astray*, πλανηθείς, נִדְחָת, “errore deceptus,” Vulg., excited, impelled, “driven,” E. T., to err. So Onk., Jon., Sam. Ver., Syr., Arab. Comp. ch. xxx. 17, and xxii. 1, where נִדְחִים is translated πλανώμενα.

Verse 21. *The things said by you*, דְּבַרְיֵכֶם, “your sakes,” E. T., “sermones vestros,” Vulg. The expression here is different from those used ch. i. 37, iii. 26. Comp. Numb. xx. 3—5.

Verse 29. *In thine affliction*, connected with “all thy soul.” So the Vulg. “et tota tribulatione animæ tuæ,” and then they may mean “all these words,” in ver. 30, to be taken, not as misfortunes, but as the sayings of God to them by Moses, brought at last to their remembrance. Comp. Isaiah xxvi. 16.

Verse 32. *Ask ye—at the uttermost*, ἐπὶ τὸ ἄκρον. A Scottish idiom.

Verse 34. *Assayed—by a trial*, the Hebrew words נִסָּה and מִסָּה

point to the same thing; the attempt, humanly speaking, on the part of the God in question (for it does not appear that Jehovah is intended), to effect a particular purpose: I prefer *trial*, therefore, *πειρασμός*, to E. T. "temptations." Luther has "versucht" and "versuchung;" Diodati, "fatta prova," and "prove," Jun. et Trem. "tentaverit—probationibus." See, however, ch. vii. 19.

Visions, or "apparitions." Comp. Wisd. xvii. 3, 4, 15. They probably took מורא, "terror," for מראה. So the Sam., Onk., Jon., Vulg. which adds "horribiles," Syr. Similarly ch. xxvi. 8, Jer. xxxii. (xxxix.), 21.

Verse 37. *Himself*, αὐτός, בפניו, "in his sight," E. T. The probable meaning is, "in his own person," "propria persona." So the Syr., Horsley, Ex. xxxiii. 14, 2 Sam. xvii. 11, Isaiah lxiii. 9, "præsens," Jun. et Trem. "by his word," מימרא, Onk. "in beneplacito suo," Arab. "with his countenance," Luther, Diodati.

Verse 39. *Be convinced*, ἐπιστραφήση, or "converted to a sounder way of thinking;" he is arguing the question with them, as between Jehovah and idols. השבת, with אל following, is, "cause it to return;" "bring it again and again to mind." See Ainsworth.

Verse 48. *Seon*. They may have thought it was so called from Seon king of the Amorites in ver. 46. The Vulg. also calls them both Seon. In the Hebrew the king is סיחן, and the mountain שישן, where the difference is apparent.

Verse 49. *Asedoth*, אשדות, "springs," E. T., "radices," Vulg., Rosenm., Jun. et Trem. Lee. The Syr. makes it a proper name. So Diodati. Comp. ch. iii. 17, Josh. x. 40. Tillemont, *Hist. des Empereurs*, Vol. v. p. 610, mentions a place called La Roche taillée, near Sisteron in Provence, which may illustrate the epithet λαξευτήν. See Numb. xxi. 19, xxiii. 14.

CHAPTER V.

1. AND Moses called all Israel, and said unto them, Hear, O Israel, the ordinances and the judgments, whatsoever I speak in your ears on this day, and ye shall learn them, and shall observe to do them.
2. The Lord your God appointed unto you a cove-

nant in Choreb. 3. Not to your fathers did the Lord appoint this covenant, but unto you: you here all living this day (are bound by it). 4. Face to face did the Lord speak unto you in the mountain, out of the midst of the fire. 5. And I stood between the Lord and you at that time to declare to you the words of the Lord, for ye were afraid of the appearance of the fire, and went not up into the mountain, (when the Lord spake unto you,) saying, 6. I am the Lord thy God, who bring thee forth out of (the) land of Egypt, out of (the) house of servitude. 7. There shall not be to thee other Gods before my face. 8. Thou shalt not make for thyself an idol, nor a likeness of any thing, whatsoever (are) in the heaven above, and whatsoever (are) in the earth beneath, and whatsoever in the waters underneath the earth. 9. Thou shalt not worship them, neither shalt thou serve them: for I am the Lord thy God, a jealous God, recompensing sins of fathers upon children, unto a third and fourth generation, to them that hate me, 10. And shewing mercy unto thousands, to them that love me, and to them that keep my commandments. 11. Thou shalt not take the name of the Lord thy God to a vain thing, for the Lord thy God will by no means cleanse him who taketh his name to a vain thing. 12. Keep thou the day of the sabbath to sanctify it, even as the Lord thy God commanded thee. 13. Six days shalt thou work, and shalt do all thy works: 14. But on the seventh day (there shall be) a sabbath to the Lord thy

God: thou shalt not do in it any work, thou, and thy son, and thy daughter, thy servant and thy maid, thine ox, and thine ass, and all thy cattle, and (the) proselyte who sojourneth with thee, that thy servant, and thy maid, and thine ass, may rest, even as thou.

15. And thou shalt remember that thou wast a servant in (the) land (of) Egypt, and the Lord thy God brought thee forth thence with a strong hand, and with a high arm: therefore the Lord thy God appointed to thee, so as to keep the day of the sabbath, and sanctify it.

16. Honour thy father and thy mother, even as the Lord thy God commanded thee, that it may be well with thee, and that thou mayest be long lived upon the land, which the Lord thy God giveth thee.

17. Thou shalt not kill.

18. Thou shalt not commit adultery.

19. Thou shalt not steal.

20. Thou shalt not falsely testify against thy neighbour a false testimony.

21. Thou shalt not covet thy neighbour's wife: thou shalt not covet thy neighbour's house, nor his field, nor his servant, nor his maid, nor his ox, nor his ass, nor any beast of his, nor any things, whatsoever are (belonging) to thy neighbour.

22. These words spake the Lord unto all your assembly in the mountain, out of the midst of the fire: darkness, blackness, tempest, a great voice: and he added not: and he wrote them upon two tables of stone, and gave (them) to me.

23. And it came to pass when ye heard the voice out of the midst of the fire, and the mountain was burning with fire, ye even

came near unto me, all the rulers of your tribes, and your senate, 24. And said, Behold, the Lord our God hath shewed us his glory, and we have heard his voice out of the midst of the fire; on this day we have seen that the Lord will speak unto man, and he shall live. 25. And now, lest we die—for this great fire will consume us, if we go on to hear the voice of the Lord our God any more, and we shall die; 26. For what flesh (is there) which hath heard a voice of a living God, speaking out of the midst of the fire, as we, and shall live? 27. Approach thou, and hear all things whatsoever the Lord our God shall say, and thou shalt speak unto us all things whatsoever the Lord our God shall say unto thee, and we will hear, and will do (them). 28. And the Lord heard the voice of your words (as ye were) speaking unto me: and the Lord said unto me, I have heard the voice of the words of this people, whatsoever they have spoken unto thee: rightly (have they said) all things, whatsoever they have spoken. 29. Who will give their heart to be so in them, as to fear me and keep my commandments all (their) days, that it may be well with them and with their sons perpetually? 30. Go thou, say to them, You may return unto your dwellings. 31. But do thou stand here with me, and I will speak unto thee the commandments, and the ordinances, and the judgments, whatsoever thou shalt teach them: and let them do thus in the land, which I give them in allotment. 32. And ye shall observe to do

even as the Lord thy God commanded thee: ye shall not turn aside to right nor to left, 33. Along all the way, which the Lord thy God commanded thee to walk therein, that he may give thee rest, and it may be well with thee, and ye may prolong your days upon the land which ye shall inherit.

Omissions.

Verse 14. *And*, before "thy servant," "thine ox." *Thy*, before "proselyte."

Verse 18. *And*, at the beginning. Compl. has οὐδέ. Similarly vv. 19, 20, 21.

Verse 22. *The*, before "blackness," and before "tempest." So the Samar. *Them*, before "to me."

Verse 24. *And his greatness*, after "glory."

Verse 26. *All*, before "flesh." E. T. supplies "is there of." "Quid est omnis caro?" Vulg. בֶּרֶךְ בִּשְׂרָא, Syr. "quis carnis?" So Arab. and Jonath. "quale è la carne," Diodati.

Verse 29. *All*, after "keep." So Sam. T. and Vers. and Arab.

Verse 31. *All*, after "unto thee." So Jonathan.

Insertions.

Verse 5. *And*, at the beginning.

Verse 8. *Nor*, after "idol." E. T. supplies "or," Vulg. "nec."

Verse 9. *Am*, before "the Lord." So Vulg. E. T. supplies it before "a jealous." "Ich bin der Herr," Luther. *Generation*, after "fourth." Supplied by E. T., Vulg., Onk., Jon., Syr. See Gen. i. 23, Ex. xx. 5.

Verse 11. *Thy God*, before "will." Not in Al. MS. or Compl. Comp. Ex. xx. 7.

Verse 14. *In it*, after "do." Supplied by E. T. and Vulg. Comp. Ex. xx. 10. *And thine ass*, before "may rest." *Even*, after it. So Vulg.

Verse 15. *So as*, ὥστε, before "to keep," "ut servares," Vulg. *And sanctify it*, at the end. Comp. Ex. xx. 11.

Verse 20. *Falsely*, *ψευδο-*, before “testify.” Comp. Ex. xx. 16.

Verse 21. *Nor*, before “his field,” and before “his ox.” *Nor any beast of his*, after “ass.” *Are (belonging)*, before “to thy neighbour.” Comp. Ex. xx. 17.

Verse 22. *Darkness*, after “fire.” So the Sam. Comp. ch. iv. 11.

Verse 31. *Thus*, after “do.” E. T. supplies “them.” So Vulg., Arab. Not in Al. MS.

Verse 33. *It may be*, before “well.” Supplied by E. T., Vulg. “gehe,” Luther. See ver. 29. *Therein*, see *Notes*.

Notes.

Verse 8. *An idol*, פסל, “graven image.” Al. MS. and Compl. have γλυπτόν. See *Note* on Ex. xx. 4. “Carved idol,” Boothroyd.

Verse 11. *To a vain thing*. See *Note* on Ex. xx. 7. The Vulg. has, first, “frustra,” and then “super re vana.” על מנן, Jonath. Onk. has למננא, and לישקרא.

Verse 14. *Sojourneth with thee*, ἐν σοί, אֵינֶר בִּישְׁעֶיךָ, “within thy gates,” meaning perhaps those of the cities, as the Sam. Ver., Syr., and Onk.; “in the midst of you,” Jonath. See Schleusner.

Verse 15. *High arm*. See *Note* on Ex. vi. 6. So Syr., Onk., Jon. Comp. ch. iv. 34.

Verse 21. *Covet*, ἐπιθυμίσεις, used for both the verbs תַּחַמֵּד and תַּתְאוּה. E. T. has “desire” for the former. I am not aware that there is any difference of signification between the two. In Exod. תַּחַמֵּד only is used. The Vulg. has “concupiscēs” but once. So the Sam. T. and V. and Syr.

Verse 23. *Of the fire*, הַחֵיטֵךְ, “the darkness,” which they have inserted ver. 22. See that ver. and ver. 24.

For the affinity between σκότος and πῦρ, comp. Matt. viii. 12 with xiii. 42.

Verse 25. *Lest we die*, the words following to be taken as in a parenthesis to the beginning of ver. 27. לָמָּה, “why should we die?” E. T. Compl. has μὴ ποτε. So the Arab. See ch. xviii. 16, Vulg., and Ainsworth ad loc.

Verse 28. *Rightly (have they said)*, ὁρθῶς, הֵיטִיבּוּ, “they have well said,” E. T., rather, “they have done well,” “conducted themselves properly.” Comp. Gen. iv. 7. 1 Sam. xvi. 17. They may

have read הַיָּטִיב, which is used adverbially, ch. ix. 21, xiii. 14, xvii. 4. Comp. ch. xviii. 17. "Es ist alles gut," Luther, "all is proper," Boothroyd.

Verse 29. *Who will give*, מִי־יֵתֵן, "O that there were," E. T., "quis det," Vulg. See Numb. xi. 29, Ps. xiii. (xiv.) 7, O. V.

Verse 33. *To walk therein, that he may give thee rest*, תֵּלְכוּ לְמַעַן, "ye shall walk—that ye may live," E. T. There may have been a confusion between חַיָּה and הַנִּיחַ: but both life and rest, as Schleusner observes, here signify a state of happiness. See Matt. xi. 28, comp. with John v. 40.

CHAPTER VI.

1. AND these (are) the commandments, and the ordinances, and the judgments, whatsoever the Lord our God commanded to teach you to do thus in the land, into which you go in thither to inherit it, 2. That ye may fear the Lord your God: keep ye all his ordinances, and his commandments, which I command thee this day, thou and thy sons, and the sons of thy sons, all the days of thy life, that ye may prolong your days. 3. And hear, O Israel, and observe to do (them), that it may be well with thee, and that ye may be multiplied exceedingly, as the Lord God of thy fathers spake, to give thee a land flowing (with) milk and honey. And these (are) the ordinances and the judgments, whatsoever the Lord commanded the sons of Israel in the wilderness, they having come forth out of (the) land of Egypt. 4. Hear, O Israel, the Lord our God is one Lord. 5. And thou shalt love the Lord thy God with all thy mind, and with all thy soul, and with all thy might. 6. And these words,

whatsoever I command thee this day, shall be in thy heart, and in thy soul. 7. And thou shalt bring them before thy sons, and shalt speak in them, sitting in (the) house, and going in (the) way, and lying down, and rising up. 8. And thou shalt bind them for a sign upon thine hand, and they shall be a fixture before thine eyes. 9. And ye shall write them upon the posts of your houses, and of your gates. 10. And it shall be, when the Lord thy God shall bring thee into the land, which he sware to thy fathers, to Abraham, and to Isaac, and to Jacob, to give thee cities great and goodly, which thou buildedst not, 11. Houses full of all good things, which thou filledst not, tanks hewn out in stone, which thou hewedst not out, vineyards and olive-yards, which thou plantedst not, and having eaten, and become full, 12. Take heed to thyself, lest thou forget the Lord thy God, that bringeth thee forth out of (the) land of Egypt, out of (the) house of servitude. 13. Thou shalt fear the Lord thy God, and him only shalt thou serve, and unto him shalt thou cleave, and by his name thou shalt swear. 14. Go not after other Gods, of the Gods of the nations that (are) round about you, 15. For the Lord thy God (is) the jealous God in (the midst of) thee: lest the Lord thy God, being wroth with thee in indignation, destroy thee from the face of the earth. 16. Thou shalt not tempt the Lord thy God, even as ye tempted in the Temptation. 17. Keeping thou shalt keep the commandments of the Lord

thy God, the testimonies, and the ordinances, whatsoever he commanded thee. 18. And thou shalt do that which (is) pleasing and honest before the Lord thy God, that it may be well with thee, and thou mayest go in, and inherit the good land, which the Lord sware to your fathers, 19. To drive out all thine enemies before thy face, as the Lord hath spoken. 20. And it shall be when thy son shall ask thee on the morrow, saying, What are the testimonies, and the ordinances, and the judgments, whatsoever the Lord our God hath commanded us? 21. Thou shalt even say to thy son, We were servants to Pharaoh in (the) land (of) Egypt, and the Lord brought us out from thence with a mighty hand, and with a high arm. 22. And the Lord shewed signs and wonders, great and evil, on Egypt, on Pharaoh, and on his house before us, 23. And brought us out thence to give us this land, which he sware to give to our fathers. 24. And the Lord commanded us to do all these ordinances: to fear the Lord our God, that it may be well with us all the days (of our life), that we may live, even as this day. 25. And there shall be to us benignity, when we observe to do all these commandments before the Lord our God, as he hath commanded us.

Omissions.

Verse 7. *When*, repeated before each of the participles. So Vulg. *Thy*, before "house."

Verse 8. *As*, or *for*, before "a fixture."

Verse 9. *On*, before “your gates.”

Verse 11. *And*, at the beginning. So Vulg. before “tanks.”

Verse 17. *And his*, before “testimonies.” *His*, before “ordinances.” So Vulg. Al. MS. and Compl. have them.

Verse 21. *Out of Egypt*, after “brought us.” They substitute *from thence*. See ver. 23. So the Arab.

Verse 22. *All*, before “his house.”

Verse 23. *That he might bring us in*, after “thence.” Al. MS. and Compl. have it.

Insertions.

Verse 1. *And*, before “the ordinances.” So Vulg. *Thus*, after “to do,” “ea,” Vulg., Arab. Comp. ch. v. 31.

Verse 2. *This day*, after “command thee.” See ch. iv. 40, v. 1.

Verse 3. *To give*, after “spake.” E. T. has “promised” for דבר, and supplies “in” before “the land.” The Vulg. “sicut pollicitus est Dominus—tibi terram.” Houbigant would either read בארץ, or add לתת. The Syr. has דנתל, “that he would give.” Comp. Ex. xxxii. 13, vv. 10, 23. *And these are the ordinances and the judgments, whatsoever the Lord commanded the sons of Israel in the wilderness; they having come forth out of the land of Egypt, at the end.*

Verse 4. *Is*, before “one Lord.” Supplied by E. T. and Vulg. So the Syr.

Verse 6. *And in thy soul*, at the end. The Arab has it instead of “thine heart.”

Verse 10. *And*, before “to Isaac.”

Verse 12. *Thy God*, after “the Lord.” 70 Hebr. and 12 Chald. MSS. have it. So Jonath. and Sam., Syr., Arab., Davidson. Onk. has, “the fear of the Lord.” Similarly ver. 18, where Sam. has it.

Verse 13. *Only*, after “and him.” So Vulg. See Matth. iv. 10, Luke iv. 8, in both of which the word appears, though not as yet found in any Hebrew MS. A paper in the *Journal of Sacred Literature*, for April 1857, points out that the citations of Scripture made by our Lord himself are very frequently from the LXX., while those of the Evangelists are for the most part from the Hebrew. *And unto him shalt thou cleave*, after “serve.” 10 Hebrew and 5 Chald. MSS. have it. See ch. x. 20.

Verse 15. *The*, before “jealous.” Not in Al. MS. or Compl.

Verse 20. *And it shall be*, at the beginning. E. T. supplies "and." So Syr., Arab. and the Sam. וְהָיָה, and one Heb. MS. Davidson. Some copies of the Vulg. have "cumque." *Are*, after "what." So the Syr. E. T. supplies "mean," the Vulg. "sibi volunt." The Arab. "quænam est causa?" and to that question the following verses give an answer.

Verse 21. *Land of*, before "Egypt." *And with a high arm*, at the end. See ch. v. 15.

Verse 23. *This*, before "land." *To give*, after "sware." Comp. ver. 3.

Notes.

Verse 2. *Keep ye*, לִשְׁמֹר, "to keep," E. T., "et custodias," Vulg. Comp. ch. iv. 2.

Verse 5. *Mind*, διανοίας, לֵב, "heart." Al. MS. and Compl. have καρδίας. Comp. Matt. xxii. 37, Mark xii. 30, Luke x. 27, where διανοίας is in addition to καρδίας.

Verse 7. *Bring them before*, προβιβάσεις αὐτά. They more frequently use συμβιβάζω in the sense of teaching, and one Codex has it here. See Schleusner. The metaphor of שָׁנָה is different, alluding to the persevering attrition required for the proper sharpening of an instrument. See Patrick ad loc. Ainsworth translates "whet them on," and explains the Greek by "fore-instruct." *Speak in them*, בְּהֵם, "talk of them," E. T. Perhaps it means, "use the very expressions."

Verse 8. *A fixture*, ἀσάλευτον, לְטַטְפַּת, "frontlets," E. T. See Note on Ex. xiii. 16. The Jews call them, "Tephilin." "They consist of texts of Scripture on parchment, placed in a small box of stiff skin, which is fastened to the forehead or arm. Leo of Modena says that they ought in strictness to wear them on the head *continually*: the practice however is to put them on only at the time of prayer." *Pictorial Bible*. Similarly ch. xi. 18.

Verse 9. *Posts*, φλίας, מַזְזוּת. It often means the "lintel," "superliminare," but here, and 1 Kings vi. 31, in MS. Al. "the side-posts of the door." See Ex. xxi. 6, and Theod. in Prov. viii. 34.

Verse 15. *Wroth in indignation*, יִהְרֶה אַף, "the anger be kindled." E. T., Al. MS., and Compl. have θυμωθῇ, for θυμῷ, supplying καὶ after σοί. The parallel passage however, ch. vii. 4, is in favour of the Vatican reading. "Accensus irâ," Jun. et Trem.

Verse 16. *The temptation.* See Ex. xvii. 7. So Vulg., Syr., Ar., Onk. "In the ten temptations," Jonath. Probably in allusion to Numb. xiv. 22.

Verse 18. *Pleasing*, יָשָׁר, "right," E. T., "placitum est," Vulg. See Ex. xv. 26, chs. xii. 25, xiii. 18, xxi. 9. Symm. 1 Sam. xxix. 6. Comp. 1 John iii. 22. "Quæ enim recta et vera sunt, Deo placent." Schleusn.

Verse 20. *On the morrow*, מָחָר. So E. M. "In time to come," E. T., "cras," Vulg. See Josh. iv. 6. In Ex. xiii. 14 they have μετὰ ταῦτα. Comp. also Gen. xxx. 33. It is applied here to generations rather than to days.

Verse 24. *We may live*, חַיֵּינוּ, "he may preserve us alive," E. T., "vitæ nostræ," Vulg. Comp. ch. iv. 1, viii. 1. "Alle unsere Lebtag," Luther. "Siamo conservati in vita," Diodati. The Arabic follows the LXX.

Verse 25. *Benignity*, lovingkindness and mercy on the part of God. צְדָקָה, "righteousness," E. T. applied to man; "eritque nostri misericors," Vulg., חַסְדָּה, Arab. The word comprehends mercy in it. Patrick. And see his citation from Maimonides, on ch. xxiv. 13. Comp. Isaiah i. 27, lix. 16, Dan. iv. 24, Eccelus. xl. 17, and the apparent reference in Tobit xii. 9 to Prov. x. 2. In Matt. vi. 1 the MSS. vary between δικαιοσύνην and ελεημοσύνην. See also 2 Cor. ix. 9, 10.

CHAPTER VII.

1. MOREOVER when the Lord thy God shall bring thee into the land into which thou goest in thither to inherit it, and shall take away great nations from before thee, the Chettean, and Gergesean, and Amor-rhean, and Chananecan, and Pherezcan, and Evean, and Jebusean, seven nations (more) numerous and stronger than you, 2. And the Lord thy God shall deliver them into thy hands, and thou shalt smite them, with a vanishing away shalt thou cause them to vanish: thou shalt not make a covenant with them,

neither shall ye pity them, 3. Neither shall ye contract marriages with them: thy daughter thou shalt not give to his son, and his daughter thou shalt not take to thy son. 4. For (she) will draw away thy son from me, and he will serve other Gods: and the Lord will be wroth with indignation against you, and will destroy thee speedily. 5. But thus shall ye do to them: ye shall pull down their altars, and break in pieces their pillars, and cut down their groves, and burn the graven images of their Gods with fire: 6. For (thou) art an holy people to the Lord thy God: and the Lord thy God hath preferred thee to be to him a peculiar people above all the nations, whatsoever (are) upon the face of the earth. 7. Not because ye are many in number above all the nations, hath the Lord preferred you, and the Lord chosen you: for you are fewer in number than all the nations: 8. But because the Lord loveth you, and keepeth the oath, which he sware to your fathers, the Lord hath brought you forth with a mighty hand, and the Lord hath redeemed thee from (the) house of servitude, from (the) hand of Pharaoh king of Egypt. 9. And thou shalt know, that the Lord thy God, he is God: a faithful God, he that keepeth covenant and mercy for them that love him and that keep his commandments, unto a thousand generations: 10. And who recompenseth them that hate (him) to (their) face, to destroy them: he will not be slack to them that hate (him): to (their) face he will recompense them.

11. And thou shalt keep these commandments, and ordinances, and judgments, whatsoever I command thee this day to do. 12. And it shall be whensoever ye shall hear these ordinances, and shall keep and do them, the Lord thy God will even keep for thee the covenant and the mercy which he sware to your fathers. 13. And he will love thee, and bless thee, and multiply thee, and will bless the offspring of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the herds of thine oxen, and the flocks of thy sheep, upon the land which the Lord sware to thy fathers to give thee. 14. Thou shalt be blessed above all the nations: there shall not be (any) among you ungenerative or barren, and among your cattle. 15. And the Lord thy God shall take away from thee all disease, and all the evil sicknesses of Egypt, which thou hast seen, and as many as thou hast known, he will not lay upon thee, and he will lay them upon all that hate thee. 16. And thou shalt eat all the spoils of the nations, which the Lord thy God giveth thee: thine eye shall not spare them, and thou shalt by no means serve their Gods: for this is a stumbling-block to thee. 17. Moreover when thou shalt say in thy mind, that this nation is more numerous than I, how shall I be able to destroy them? 18. Thou shalt not fear them; with remembrance thou shalt remember whatsoever things the Lord thy God did to Pharaoh, and to all the Egyptians: 19. The great trials which thine eyes saw, those great

signs and wonders, the mighty hand, and the high arm; as the Lord thy God brought thee out, so will the Lord your God do to all the nations, whom thou fearest in their presence. 20. And the Lord thy God will send the hornets unto them, until they that are left and they that are hidden from thee shall be extirpated. 21. Thou shalt not be stricken (with fear) at their presence: for the Lord thy God (is) in (the midst of) thee, a great and mighty God. 22. And the Lord thy God will consume these nations from before thee little by little; thou shalt not be able to consume them speedily, that the land become not desolate, and the wild beasts be multiplied against thee. 23. And the Lord thy God shall deliver them into thy hands, and thou shalt destroy them with a great destruction, until ye shall have utterly destroyed them. 24. And he shall deliver their kings into your hands, and ye shall destroy their name from out of that place: no man shall withstand (thee) to thy face, until thou shalt have destroyed them utterly. 25. The graven images of their Gods ye shall burn with fire: thou shalt not covet silver, neither shalt thou take to thyself gold from them, lest thou fall thereby; for it is an abomination to the Lord thy God. 26. And thou shalt not introduce an abomination into thine house, and (if thou dost) thou shalt be an accursed thing even as this: with great offence shalt thou be offended at (it), and with abomination shalt thou abominate (it), because it is an accursed thing.

Omissions.

Verse 4. *Following*, אחר, before "me," "mir abfallig machen." Luther.

Verse 6. *Thou*, after "for," substituting εἰ. So Vulg. "es."

Verse 9. The article ה, *thee*, before אלהים, "God." Comp. ch. iv. 35. So E. T. Boothroyd has "the true God." Al. MS. and Compl. have ὁ θεὸς ὁ πιστός. Also before "covenant," and before "mercy." Al. MS. and Compl. have τήν, and τό. E. T. omits them here, but has them in ver. 12, where they are followed by a relative pronoun, and the Heb. has תא.

Verse 10. *Him*, after "hate." *Their*, before "face," each twice.

Verse 11. *Them*, at the end. So Vulg., Luther.

Verse 20. *Also*, וגם, after "and." E. T. has "moreover" for וגם, "insuper et," Vulg. *Before*, after "from." So E. T. and Vulg. Jun. et Trem. has "a facie tua." Comp. ver. 22.

Verse 26. *It*, after "at," and after "abominate." So Vulg.

Insertions.

Verse 1. *Moreover*, at the beginning, "vero," Vulg. Similarly ver. 17, where Diodati has "pur."

Verse 6. *And*, after "to the Lord thy God." So Jonath.

Verse 7. *The Lord*, before "chosen." Similarly in ver. 8, before "hath redeemed." Not in Al. MS. or Compl. *Are*, before "fewer." E. T. supplies "were," "sitis." Vulg., "du bist," Luther. They were rather fewer in number at the second census than at the first; the interval having been thirty-eight years.

Verse 9. *He that*, before "keepeth." Comp. *Omissions*.

Verse 11. *These*, after "shalt keep." See ver. 12.

Verse 13. *The Lord*, before "sware." So the Sam. and Arab.

Verse 15. *Thy God*, after "the Lord." *Thou hast seen, and as many as*, after "which."

Verse 16. *The spoils of*, before "the nations." To soften what they thought the hardness of the saying. Comp. Hom. Il. iv. 35. *Is*, after "this." E. T. supplies "will be."

Verse 17. *That*, before "this nation." It is a pleonastical form, and need not be translated. Comp. Matt. ix. 18.

Verse 19. *Those great*, before “signs.”

Verse 22. *The land become*, before “not:” *desolate, and*, after it. See Exod. xxiii. 29.

Notes.

Verse 1. *Great*, with reference to population, רבים, “many,” E. T. See Exod. i. 9, Numb. xi. 33. Al. MS. and Compl. have μεγάλα καὶ πολλά. Comp. ch. ix. 1, 2.

Verse 2. *Into thy hands*, לפניך, “before thee,” E. T. Comp. vv. 23, 24, “tibi,” Vulg. See also ch. ii. 36, xxiii. 14, in which latter place they have πρὸ προσώπου σου, and 2 Chr. vi. 36: “in tuo potere,” Diodati. *Shall ye pity*. Al. MS. has ἐλεήσης for ἐλεήσητε.

Verse 8. *Because—loveth*, παρὰ τὸ ἀγαπᾶν. Comp. Isai. vi. 11, Jer. xxxiii. (xl.) 10, 12, 1 Cor. xii. 15, ch. ix. 28.

Verse 10. *Them*, at the end, לו, “him,” E. T. They may have read שנאיו, as in the beginning of the verse, for שנאו, “eis,” Vulg., להו, Syr., Onk., Jon., Hieros., “loro,” Diodati. So Boothroyd.

Verse 13. *Herd*, βουκόλια, שגר, “increase,” E. T., “armentis,” Vulg. So Onk., Jon., Syr. Similarly ch. xxviii. 4, 18, 51. See Note on Exod. xiii. 12.

Verse 16. *A stumbling-block*, מוקש, “a snare,” E. T. Comp. ver. 25, and see Note on Exod. x. 7: “in ruinam,” Vulg.

Verse 17. *To destroy them*, להורישם, “dispossess them,” E. T. Comp. ch. iv. 38, ix. 4, Judg. i. 19, “delere,” Vulg., Syr., Arab. To destroy by ejection, casting out to die (Acts vii. 19), seems the prevalent idea. Comp. our use of *extermination*, and ver. 22.

Verse 18. *The Egyptians*. So Vulg. and Jonathan.

Verse 19. *Trials*, πειρασμούς, מִסָּה, “temptations,” E. T. The agencies set in motion by God, to effect his purpose. Hence the Vulg. calls them “plagas,” “plagues.” Comp. ch. iv. 34, where also *high*, “upraised,” is applied to his hand, instead of “stretched out.” As, ὡς, אשר, “whereby,” E. T. The Vulg. has “ut educe-ret,” in connexion with what goes before. Jon. and Arab. are with the LXX. Comp. ch. xxvi. 19, 1 Sam. xvi. 7, (where E. T. “as,”) xxvi. 23, Ps. xcv. (xciv.) 11, Heb. iii. 11, where another reading is οἷς, “to whom I swear,” Prayer Book Version: ch. viii. 5.

Verse 21. *Stricken (with fear)*, τρωθήση, literally, *wounded*. See 2 Macc. iii. 16, ערץ, is “to shake with fear.” See ch. i. 29, where they have πτήξῃτε. *Mighty*, נורא, “terrible,” E. T.

Verse 22. *Consume*, נִשְׂל, “will put out,” E. T., “pluck off,” E. M. In ver. 1, they have ἐξάρη, “consumet,” Vulg. “destroy,” Syr. Comp. ch. ix. 4, and ver. 17.

Verse 23. *Into thy hands*. Comp. ver. 2. One MSS. and the Ar. have it so, Davidson. Al. MS. has ἀπολέσει for ἀπολείς. The Syr. is with the Vat. Comp. ver. 24.

Verse 24. *Out of that place*, תַּחַת הַשָּׁמַיִם, “under heaven,” E. T. In Isai. xlv. 7, and Zech. xiv. 10, תַּחַם with a pronoun is rendered *in his*, or *its*, *place*; and there may have been some confusion of ἐκεῖ, שָׁם, and ἐκείνου.

Verse 25. *From them*, מֵעֲלֵיהֶם, “on them,” quasi, מֵעֲלֵיהֶם. Comp. ch. viii. 4. The gold was capable of being detached from the wood. See 2 Kings xviii. 16, and they might be tempted to do this, both in order to the more easy destruction of the image by fire, and for the sake of preserving the precious metal, which they might think harmless. *Fall*, πταίσης, תִּקַּץ, “be snared,” E. T., “offendas,” Vulg. So Jonath. and Aquila, σκωλωθῆς. See ver. 16.

CHAPTER VIII.

1. ALL the commandments, which I command you this day, ye shall observe to do, that ye may live, and become numerous, and go in, and inherit the land, which the Lord your God sware to your fathers. 2. And thou shalt remember all the way, which the Lord thy God led thee in the wilderness, in order that he might vex thee, and try thee, and know the uttermost of the matters in thine heart, whether thou wouldest keep his commandments, or no. 3. And he vexed thee, and afflicted thee with hunger, and fed thee with the manna, which thy fathers had not known: that he might declare to thee, that man shall not live by bread alone, but by every word that

proceedeth out of (the) mouth of God shall man live.

4. Thy garments waxed not old from thee, thy shoes were not worn away from thee: thy feet were not afflicted with callosities, lo, forty years. 5. And thou shalt know in thy heart, that as any man will chasten his son, so the Lord thy God will chasten thee.

6. And thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

7. For the Lord thy God will bring thee into a land good and large, where (are) brooks of waters, and springs of deeps going forth through the plains and through the mountains: 8. A land of wheat and barley, (where are) vines, fig-trees, pomegranates: a land of olive oil and honey: 9. A land on which not with poverty thou shalt eat thy bread, and thou shalt not stand in need of any thing upon it; a land the stones of which (are) iron, and out of the mountains thereof thou shalt obtain the ore of brass. 10. And thou shalt eat, and be filled, and shalt bless the Lord thy God with respect to the good land, which he hath given thee. 11. Take heed to thyself, lest thou forget the Lord thy God, so as not to keep his commandments, and judgments and his ordinances, whatsoever I command thee this day. 12. Lest, having eaten and become full, and having built goodly houses, and dwelt in them, 13. And thine oxen and thy sheep having been multiplied to thee, silver and gold having been multiplied to thee, and all things whatsoever shall be thine having been multiplied to

thee, 14. Thou be exalted in heart, and forget the Lord thy God, who bringeth thee forth out of (the) land of Egypt, out of (the) house of servitude: 15. Who led thee through that great and fearful wilderness, where (was the) biting serpent, and scorpion, and thirst, where was no water: who brought forth for thee out of a flinty rock a spring of water: 16. Who fed thee with the manna in the wilderness, which thou knewest not, and thy fathers knew not, that he might afflict thee, and try thee, and do thee good in thy last days: 17. Lest thou say in thy heart, My strength and the might of my hand hath gained me this great power. 18. And thou shalt remember the Lord thy God, for he giveth thee strength to gain power, and (doth it) that he may establish his covenant, which the Lord sware to your fathers, as (it is) this day. 19. And it shall be, if with forgetfulness thou forget the Lord thy God, and go after other Gods, and serve them, I attest to you this day both the heaven and the earth, that with destruction ye shall be destroyed. 20. As also the rest of the nations, as many as the Lord God destroyeth before your face, so shall ye be destroyed, forasmuch as ye have not heard the voice of the Lord your God.

Omissions.

Verse 2. *These forty years*, before “in the wilderness.” Comp. ver. 4.

Verse 3. *Thou knewest not, and*, before “thy fathers.” Comp. *Insertions*, ver. 16.

Verse 7. The repetition of *a land*. They substitute “where.” *And*, before “deeps.” So the Syr. prefixing ܐ: “fluviorum abyssi,” Vulg.

Verse 8. *And*, before “vines,” “fig-trees,” “pomegranates.” So some MSS. and Sam. Davidson.

Verse 11. *His*, before “judgments.” So Vulg.

Verse 14. *Thy*, before “heart.” Al. MS. has it.

Verse 16. *That he might*, before “try thee.” Al. MS. has it.

Insertions.

Verse 1. *Your God*, after “the Lord.” Not in Al. MS.

Verse 3. *Word*, after “every.” Supplied by E. T. So Vulg., Arab., Diodati. Adopted, Matt. iv. 4, Luke iv. 4, and, in the last, without mention of the mouth of God. Jonath. has “in omni quod creatum est verbo Domini,” and Boothroyd “by whatsoever Jehovath appointeth.”

Verse 4. *Thy shoes were not worn away from thee*, before “thy feet.” See ch. xxix. 5. Onk. and Jonath. have it, omitting that which relates to the swelling of the feet. The Syr. and Arab. apply words to the feet, signifying to be deprived of shoes. So Diodati.

Verse 5. *So*, after “son.” Supplied by E. T., Vulg., Syr.

Verse 7. *And large*, after “good,” ורחבה, Samar. See Exod. iii. 8. *And*, after “waters.” Perhaps it should follow *springs*. See *Omissions*.

Verse 9. *Thy*, before “bread.” So Vulg. and Arab. *And*, after it. So Vulg., Boothroyd.

Verse 12. *In them*, at the end. Supplied by E. T., Vulg., Arab.

Verse 13. *To thee*, after “multiplied,” twice. So Onk., Diodati. *Shall be*, before “thine:” *thou hast*, E. T.

Verse 15. *Where*, after “wilderness.” E. T. supplies “wherein were.” So Vulg. “a place full of,” Jonath., “paese di,” Diodati, “full of,” Boothroyd. *Was*, before “no water.” Supplied by E. T. *A spring of*, before “water.” The Vulg. has “rivos” for מים. See Ps. lxxviii. 20, cxiv. 8.

Verse 16. *The*, before “manna.” See ver. 3, and comp. John vi. 31. *Thou knewest not*, *and*, before “thy fathers.” Comp.

Omissions, ver. 3. Not in Al. MS. *Days*, at the end. Not in Al. MS. "in sequenti vita tua," Rosenm.

Verse 17. *Great*, before "power." The Vulg. has "omnia."

Verse 18. *And*, after "power." *The Lord*, before "sware." Neither in Al. MS.

Verse 19. *Both the heaven and the earth*, after "day." See ch. iv. 26.

Verse 20. *Also the rest of*, before "the nations." *God*, after "the Lord." Not in Al. MS.

Notes.

Verse 2. *And try—and know*, לנסת לרעת, "to prove—to know," E. T., "atque—et," Vulg.

Verse 7. *Through the plains and through the mountains*, בבקעה ובבהר, "out of valleys and hills," E. T. They describe the course rather than the origin of the streams. ב, meaning "out of," is unusual. The Vulg. has "in campis et montibus." Some rise high up in the hills, others at their foot. בקעה, according to Prof. Stanley, "is a broad plain enclosed between ranges of hills." Comp. ch. xxxiv. 3. The plain of Shinar is so called, Gen. xi. 2. See also ch. xi. 11.

Verse 15. *Flinty*, ἀκροτόμου, חלמיץ. See Wisd. xi. 4. Perhaps so called rather from its angularity and sharpness, than as actually composed "of flint," E. T. Dante uses "acro" for sharp, as the blade of a sword: "che pur per taglio m'era paiut acro," *Purg.* 31. 3. The rock in Horeb was probably granite.

Verse 17. *Power*, חיל, "wealth," E. T., which is a principal constituent, if rightly used, of power. In Job xxxi. 25, they render it by πλούτου. Comp. Prov. xxxi. 29. The Vulg. does not translate it.

CHAPTER IX.

1. HEAR, O Israel: thou crossest this day the Jordan to go in to inherit nations greater and stronger than you, cities great and walled even unto the heaven,
2. A people great and numerous and tall, sons of Enak, whom thou hast known, and thou hast heard,

Who shall withstand in the presence of (the) sons of Enak? 3. And thou shalt know this day, that the Lord thy God he will go forward before thy face: he is a consuming fire: he shall destroy them, and shall turn them (to flight) from before thee, and shall cause them to perish speedily, as the Lord hath said to thee. 4. Speak not in thine heart, when the Lord thy God hath consumed these nations before thy face, saying, Because of my righteousness the Lord hath brought me in to inherit this good land. 5. Not because of thy righteousness, nor because of the holiness of thine heart, dost thou go in to inherit their land, but because of the ungodliness of these nations the Lord will destroy them from before thee, and that he may establish the covenant which the Lord sware to your fathers, to Abraham, and to Isaac, and to Jacob. 6. And thou shalt know this day, that not because of thy righteousnesses the Lord thy God giveth thee this good land to inherit it, for thou art a stiffnecked people. 7. Remember thou, forget not (in) how many things thou didst provoke the Lord thy God in the wilderness: from the day that ye came forth out of Egypt, and came unto this place, ye have continued disobedient in matters that regard the Lord. 8. And in Choreb ye provoked the Lord, and the Lord was wroth with you to destroy you, 9. When I went up into the mountain to receive the tables of stone, tables of covenant, which the Lord had made with you, and I was abiding in the mountain forty days

and forty nights, I ate no bread and drank no water. 10. And the Lord gave me the two tables of stone written with the finger of God, and on them there was an inscription, all the words which the Lord spake unto you in the mountain on (the) day of assembly. 11. And it came to pass after forty days and after forty nights the Lord gave me the two tables of stone, tables of covenant. 12. And the Lord said unto me, Arise, go down speedily from hence, for thy people hath transgressed, whom thou hast brought forth out of (the) land of Egypt: they have quickly gone aside out of the way, which thou commandedst them, and have made themselves a molten image. 13. And the Lord spake unto me, saying, I have spoken unto thee once and twice, saying, I have seen this people, and, behold, it is a stiffnecked people. 14. And now let me alone to destroy them, and I will blot out their name from underneath the heaven, and will make thee into a nation great, and strong, and numerous rather than this. 15. And having turned, I came down out of the mountain; and the mountain burned with fire even unto the heaven: and the two tables of the testimonies (were) in my two hands. 16. And having seen that ye were sinning before the Lord your God, and had made to yourselves a molten (calf), and had gone aside from the way which the Lord commanded you to take, 17. And having taken the two tables, I cast them from my two hands, and brake (them) before you. 18. And I made supplication

before the Lord a second time, as at the first, forty days and forty nights, I ate no bread and drank no water, for all your sins, which ye had been sinning, to do evil before the Lord God, to provoke him greatly. 19. And I exceedingly fear because of the wrath and the indignation, seeing that the Lord was greatly provoked against you to destroy you: and the Lord heard me at this time also. 20. And against Aaron was he wroth to destroy him, and I prayed for Aaron also at that time. 21. And your sin, which ye had made, the calf, I took it, and burnt it with fire, and pounded it, having ground it exceedingly till it became small, and became as it were dust, and cast the dust into the brook that cometh down out of the mountain. 22. And in the Combustion, and in the Temptation, and in the Sepulchres of the lust, ye were greatly provoking the Lord. 23. And when the Lord sent you forth out of Cades Barne, saying, Go up and inherit the land which I give you, ye were even disobedient to the word of the Lord your God, and believed him not, and heard not his voice. 24. Ye were disobedient in matters that regard the Lord, from the day when he was known to you. 25. And I made supplication before the Lord forty days and forty nights, as many as I made supplication (before): for the Lord had said he would destroy you. 26. And I prayed unto God, and said, O Lord, king of the Gods, destroy not thy people and thy portion, which thou hast redeemed, whom thou hast brought

forth out of (the) land of Egypt with thy great strength, and with thy mighty hand, and with thy high arm. 27. Remember Abraham and Isaac and Jacob thy servants, to whom thou swarest by thyself: look not upon the hardness of this people, and (their) impieties and on their sins: 28. Lest the inhabitants of the land, from whence thou hast brought us out, should speak, saying, Because the Lord was not able to bring them into the land which he said to them, and because he hated them, he hath brought them out in the wilderness to slay them. 29. And they (are) thy people and thine inheritance, whom thou hast brought forth out of (the) land of Egypt with thy great strength, and with thy mighty hand, and with thy high arm.

Omissions.

Verse 2. The termination ם' after עֲנִיִּם, "Anakims," E. T. See Numb. xiii. 22, 28, 33, and the end of the verse.

Verse 3. *So shalt thou drive them out*, before "and shall cause them to perish," which consequently they have in the third person singular: "et deleat atque disperdat," Vulg.

Verse 4. *Them*, after "consumed," substituting "these nations." *But for the wickedness of these nations the Lord doth drive them out from before thee*, at the end. Al. MS. has it, using ἐξολοθρεύσει for כִּוְרִיט. See ver. 5.

Verse 5. *Thy God*, after "the Lord." So Sam. *It*, after "to inherit." So the Arab.

Verse 7. *The land of*, before "Egypt." So Vulg., Syr., Arab. Comp. ver. 12.

Verse 9. *The*, before "covenant." Similarly in ver. 11, where Al. MS. has it.

Verse 10. *According to*, ו, before "all the words." Requiring the insertion, which see. *Out of the midst of the fire*, after "mountain." Al. MS. has it. Comp. ch. x. 4.

Verse 14. *That*, before “I may destroy,” for which they have the infinitive.

Verse 16. *Behold*, before “ye were sinning.” So the Syr. *Calf*, after “molten.” Al. MS. has it. Comp. ver. 12, Exod. xxxii. 4. *Quickly*, after “aside.” Al. MS. has it.

Verse 17. *Them*, after “brake.” Al. MS. has it.

Verse 20. *The Lord exceedingly*, before “wroth.” Al. MS. has it.

Verse 21. *Thereof*, after “the dust.”

Verse 27. *Their*, before “impieties.” So Vulg.

Insertions.

Verse 2. *And numerous*, after “great.” Comp. ver. 14.

Verse 3. *He is*, ἐστίν, before “a consuming.” E. T. supplies “as,” Boothr. “is as,” Jun. et Trem. “esse.”

Verse 4. *Good*, before “land.” See ver. 6.

Verse 5. *And*, before “Isaac.”

Verse 6. *This day*, after “know.” Not in Al. MS. *Art*, after “thou,” supplied by E. T., “sis,” Vulg.

Verse 10. *There was an inscription*, ἐγγράπτο, after “on them.” So Jonath. E. T. supplies “was written.” The Vulg. “continentes,” Jun. et Trem. “inerat,” Boothr. “were written.”

Verse 11. *After*, διά, before “forty nights.”

Verse 12. *Land of*, before “Egypt.” So Jon. and five MSS. Comp. ver. 7. *And*, before “have made.” So Vulg., Jon. Not in Al. MS. Similarly ver. 16.

Verse 13. *I have spoken unto thee once and twice, saying*, before “I have seen.” The Vulg. prefaces the sentence with “rursum.” It is singular that they have omitted the words in Exod. xxxii. 9.

Verse 14. *And now*, at the beginning. Not in Al. MS. See Exod. xxxii. 10. *Great and*, after “nation.” Exod. ibid.

Verse 15. *Even unto the heaven*, after “fire.” Not in Al. MS. See ch. iv. 11.

Verse 16. *To take*, ποιεῖν, at the end. Not in Al. MS. The Arab. has it.

Verse 18. *A second time, even*, before “as at the first.” *God*, before “to provoke.” So some MSS., Davidson.

Verse 21. *It*, after “I took.” The Vulg. has “id est,” before “vitulum,” Jun. et Trem. “ipsum.” *It became*, before “small:” *and became*, after “it.” E. T. has “it was.”

Verse 26. *Of the gods*, after “king.” See ch. x. 17. It is possible that אֱלֹהִים following יְהוָה, may have suggested this; though they translate it also by *not*. Comp. Job xxiv. 25, in Vulg. and Symm. *Strength*, after “great.” See Exod. xxxii. 11. *Thy*, before “mighty.” *And with thy high arm*, at the end. See ver. 29, and comp. ch. xi. 2.

Verse 27. *To whom thou swarest by thyself*, after “servants.” See Exod. xxxii. 13.

Verse 28. *The inhabitants of*, before “the land.” Personified in the Heb. See Exod. xxxii. 12. The Sam. has “the people,” “habitatores,” Vulg. So Onk., Jon., Syr., Arab. Diodati supplies “*qui del.*” *Saying*, after “should speak.”

Verse 29. *Out of (the) land of Egypt*, after “forth.” Comp. Exod. xxxii. 11. *And with thy mighty hand*, after “strength.” See ver. 26.

Notes.

Verse 3. *Shall turn them (to flight)*, ἀποστρέψει αὐτούς, יְכַנִּיעַם, “shall bring them down,” E. T. Comp. Judg. iv. 23, 2 Sam. viii. 1, 1 Chr. xviii. 1, where they use the verb τροπώω.

Verse 4. *Consumed*, הִרְהָ, “cast out,” E. T., “deleverit,” Vulg. So Onk. and Syr. See ch. vii. 17.

Verse 5. *Will destroy*, מוֹרִיט, “drive out,” E. T. See ver. 4, ch. vii. 17, “deletæ sunt,” Vulg. So Syr. *Establish the covenant*, אֵת דְּבַר יְהוָה “perform the word,” E. T. Comp. אֵת דְּבַר יְהוָה, Jer. xxxiv. 18.

Verse 9. *Which, as*, πλάκας. I am not aware of any variety of reading here, though the expression seems harsh, and one should expect ἥν, or ἥς, in agreement with διαθήκης.

Verse 11. *After*, διὰ, מֵאֵן, “at the end of,” E. T. Comp. ch. xv. 1, and see Mark ii. 1, Gal. ii. 1.

Verse 12. *Thou commandest them*, צִוִּיתָם, “I commanded them,” E. T. See Exod. xxxii. 8, “demonstrasti,” Vulg. פָּקַדְתָּ, Syr. Onk.

Verse 15. *Of the testimonies*, הַבְּרִית, “of the covenant,” E. T. See Exod. xxxi. 18. Compl. has διαθήκης. See Schleusn.

Verse 18. *Made supplication*, ἐδεήθη, אֶתְנַפַּל, “fell down,” E. T. in the posture of earnest prayer. It is possible that they may have read אֶתְפַּלֵּל, as in vv. 20, 26. The Syr., Arab. and Jon. have words signifying prayer.

Verse 19. *I exceedingly fear*, ἐκφοβός εἰμι. The Apostle would seem to allude to these words, Heb. xii. 21, though the occasion to which he ascribes their utterance was different. The circumstances of the present case, resembling the former as to the visible manifestation of God's presence on the mount, see ver. 15, afforded even greater reason for alarm than before, as Moses knew now that God was wroth with his people. He speaks, after an interval of thirty-eight years, as though the thing was then actually happening. *Seeing that*, ὅτι, אשר, "wherewith," E. T. Comp. Gen. xxxiv. 13. *This*, τούτω, זהוהו, "that," E. T. See the remark just before on their use of the present tense. So Vulg. "hac vice." Al. MS. has ἐκείνω. Comp. ver. 20, where they revert to the past time. Similarly ch. x. 10.

Verse 22. *The combustion. The temptation. The sepulchres of the Lust.* See Numb. xi. 3, 34, Exod. xvii. 7, ch. vi. 16. The Vulg., Sam. Ver., Onk., Jon., Syr. and Arab. agree in translating these words. And so the Hieros. Targ. as to the last, and Luther.

Verse 24. *In matters that regard*, τὰ πρὸς, עמ, "against," E. T., as in ver. 7. Comp. Heb. ii. 17, v. 1, Rom. xv. 17. *He was known*, דעתי, "I knew," E. T. They seem to have read דעתו, with the Samar., giving the verb a passive signification. Comp. Exod. xxv. 22. The Arab. has "I made Him known to you."

Verse 26. *Unto God*, יהוה, "The Lord," E. T. The Vulg. omits it.

CHAPTER X.

1. AT that time the Lord said unto me, Hew thyself two tables of stone even as the first, and come up unto me into the mountain, and thou shalt make thyself an ark of wood. 2. And thou shalt write upon the tables the words which were in the first tables, which thou brakest, and thou shalt put them into the ark. 3. And I made an ark out of imperishable wood, and hewed the tables of stone as the first, and went up into the mountain: and the two

tables (were) in my hands. 4. And he wrote upon the tables, according to the first writing, the ten words, which the Lord spake unto you in the mountain out of the midst of the fire, and the Lord gave them to me. 5. And, having turned, I came down out of the mountain and put the tables into the ark which I had made: and they were there, as the Lord commanded me. 6. And the sons of Israel removed out of Beroth of (the) sons of Jakim (to) Misadai: there Aaron died, and was buried there, and Eleazar his son executed the priest's office in his stead. 7. Thence they removed to Gadgad, and from Gadgad to Etebatha, (which was) a land (where there were) brooks of waters. 8. At that time the Lord separated the tribe Levi to bear the ark of the covenant of the Lord, to stand before the Lord, to minister, and to bless in his name unto this day. 9. Therefore there is to the Levites no portion and inheritance among their brethren: the Lord himself (is) his inheritance, as he said to him. 10. And I stood in the mountain forty days and forty nights, and the Lord heard me at this time also, and the Lord was not willing to destroy you. 11. And the Lord said unto me, Go, remove before this people, and let them go in and inherit the land, which I sware to their fathers to give them. 12. And now, O Israel, what doth the Lord thy God ask of thee, but to fear the Lord thy God, and to walk in all his ways, and to love him, and to serve the Lord thy God, with all thy

heart, and with all thy soul, 13. To keep the commandments of the Lord thy God, and his ordinances, which I command thee this day, that it may be well with thee? 14. Behold, the heaven and the heaven of the heaven, the earth and all things whatsoever are therein, (are) the Lord's thy God. 15. Only your fathers the Lord preferred to love them, and chose their seed after them, (namely) you above all the nations, according as this day. 16. And ye shall be circumcised as to your hardness of heart, and your neck ye shall not stiffen. 17. For the Lord your God, he (is) God of the Gods and Lord of the lords, the great God, and strong, and terrible, who hath no person in admiration, neither will by any means receive a gift: 18. Executing judgment for the proselyte and orphan and widow, and (who) loveth the proselyte to give him bread and raiment. 19. And ye shall love the proselyte, for ye were (as) proselytes in (the) land of Egypt. 20. Thou shalt fear the Lord thy God, and shalt serve him, and shalt cleave unto him, and shalt swear by his name. 21. He (shall be) thy boast, and he (shall be) thy God, who did in (the midst of) thee these great and glorious things, which thine eyes have seen. 22. Seventy souls went down thy fathers into Egypt; but now the Lord thy God hath made thee as it were the stars of the heaven in multitude.

Omissions.

Verse 3. *Two*, before "tables." They substitute the article. Al. MS. has both. See the latter part of the verse.

Verse 4. *In the day of the assembly*, after "fire." Comp. ch. ix. 10.

Verse 8. *Unto him*, after "minister," "in ministerio," Vulg.

Verse 9. *The Lord thy God*, after "as." The Arab. has "God," not "the Lord thy."

Verse 10. *According to the first time*, after "the mountain."

Verse 11. *Arise*, after "unto me." So Vulg.

Verse 16. *Any longer*, עוֹר, at the end. Al. MS. has *ἐτι*.

Insertions.

Verse 3. *Out of*, before "imperishable." E. T. supplies "of." The Vulg. "do." *The*, before "tables." See *Omissions*.

Verse 10. *And*, after "also." Supplied by E. T., Vulg., Sam., Syr., Arab.

Verse 11. *This*, before "people." So the Sam. and one Heb. MS.

Verse 12. *And*, before "to walk." Not in Al. MS., "et," Vulg.

Verse 13. *Thy God*, after "the Lord." See vv. 12, 14. *It may be*, before "well." So Vulg., Jun. et Trem., Luther.

Verse 14. *Are*, before "therein." E. T. supplies "is." The Vulg. "sunt."

Verse 18. *Proselyte and*, before "orphan." See what follows.

Verse 20. *And*, after "God."

Notes.

Verse 2. *Thou shalt write*, אֶכְתֹּב, "I will write," E. T., γράψω, Al. MS. Comp. Exod. xxxiv. 1, and ver. 4. The scribe was probably misled by the futures preceding and following, being both in the second person.

Verse 5. *They were*, ἦσαν, and still are. There they have been ever since.

Verse 9. *The Levites*, לֵוִי, "Levi," E. T. The Arab. follows the LXX. Jon. has "the tribe of Levi." Comp. ver. 8, Numb. xviii. 24.

Verse 15. *Preferred*, רָצִיתִי, "had a delight in," E. T. Comp. Isai. xxxviii. 17, Gen. xxxiv. 8, ch. vii. 6, 7. The Vulg. translates literally, but coarsely, "conglutinator ost."

CHAPTER XI.

1. AND thou shalt love the Lord thy God, and shalt observe his observances, and his ordinances, and his commandments, and his judgments all the days (of thy life). 2. And ye shall know this day, for (I address) not your children who have not known nor seen the chastisement of the Lord thy God, and his wonderful works, and the mighty hand, and the high arm, 3. And his signs and his prodigies, whatsoever he performed in the midst of Egypt, unto Pharaoh king of Egypt, and all his land. 4. And what things he did (to) the power of the Egyptians, and their chariots, and their horse, and their power, how he made to overflow the waters of the Red sea, in front of them, as they were pursuing on your rearward, and the Lord destroyed them unto this day; 5. And whatsoever things he did to you in the wilderness until ye came into this place, 6. And whatsoever things he did to Dathan and Abiron sons of Eliab son of Ruben, whom the earth having opened her mouth swallowed up, them, and their houses, and their tents, and all their substance that (was) with them, in the midst of all Israel. 7. For your eyes have seen all the great works of the Lord, whatsoever he hath done among you this day. 8. And ye shall keep all his commandments, whatsoever I command thee this day, that ye may live, and become numerous, and, having gone in, may inherit the land, into which you

pass over the Jordan thither to inherit it. 9. That ye may prolong your days upon the land, which the Lord sware to your fathers to give them and their seed after them, a land flowing (with) milk and honey. 10. For the land, into which thou goest thither to inherit it, is not as is (the) land of Egypt, from whence ye are come out, where they sow the seed, and water with their feet, like a herb-garden: 11. But the land, into which thou goest thither to inherit it, is a land mountainous and plain, from the rain of the heaven it drinketh water. 12. A land which the Lord thy God overseeth continually, the eyes of the Lord thy God (are) upon it from (the) beginning of the year, even unto (the) end of the year. 13. Moreover if hearken-
ing ye shall hearken to all the commandments which I command thee this day, to love the Lord thy God, and to serve him with all thy heart, and with all thy soul, 14. He will even give the rain to thy land seasonably, (the) early and (the) latter, and thou shalt bring in thy corn, and thy wine, and thine oil, 15. And he will give food in the fields to thy cattle: and having eaten and become full, 16. Take heed to thyself lest thy heart be enlarged, and ye transgress, and serve other gods, and worship them, 17. And the Lord being wroth with indignation against you, shall even restrain the heaven, and there shall be no rain, and the earth shall not yield its fruit, and ye shall quickly perish from the good land, which the Lord hath given you. 18. And ye shall put these

words into your heart and into your soul, and shall bind them for a sign upon your hand, and they shall be a fixture before your eyes. 19. And ye shall teach them your children to talk therein as thou sittest at home, and as thou goest on (the) way, and as thou liest down to sleep, and as thou arisest. 20. And ye shall write them upon the posts of your dwellings and of your gates. 21. That ye may prolong your days, and (that) the days of your sons (may be) upon the land which the Lord sware to your fathers to give them, as the days of the heaven upon the earth. 22. And it shall be, if with hearing ye will hear all these commandments which I command thee this day to do, to love the Lord our God, and to walk in all his ways, and to cleave to him, 23. The Lord will even drive out all these nations from before you, and ye shall inherit nations more great and strong than you. 24. (As to) all the place wheresoever the sole of your foot shall tread, it shall be yours; from the wilderness and Antilibanus, and from the great river, (the) river Euphrates, and even unto the sea that (is) towards (the) west shall be thy coasts. 25. No man shall withstand (you) to your face: and the fear of you and the dread of you shall the Lord your God put upon the face of all the land, upon the which ye shall enter, even as he spake unto you. 26. Behold, I set before you this day the blessing and the curse: 27. The blessing, if ye hear the commandments of the Lord your God, whatsoever I command

you this day: 28. And the curse, if ye hear not the commandments of the Lord our God, whatsoever things I command you this day, and wander from the way, which I commanded you, going to serve other gods, whom ye have not known. 29. And it shall be when the Lord thy God shall bring thee into the land, into which thou passest over thither to inherit it, thou shalt even put a blessing on Mount Garizin and the curse on Mount Gebal. 30. Behold, are not these beyond the Jordan, behind (the) way of (the) sun setting, in (the) land of Chanaan, (which is the nation) that dwelleth towards (the) west adjoining to Golgol near the high oak? 31. For you pass over the Jordan, having entered in to inherit the land, which the Lord our God giveth you in allotment all the days (of your lives), and ye shall dwell therein. 32. And ye shall observe so as to do all his commandments, and these judgments, whatsoever I set before you this day.

Omissions.

Verse 2. *His*, before "mighty," and before "high." So Vulg.

Verse 6. *And*, before "swallowed up." So Vulg. See *Notes*.

Verse 9. *And*, at the beginning.

Verse 10. *Thy*, before "seed."

Verse 13. *It shall come to pass*, after "moreover." So Vulg. See *Insertions*, ver. 22. *My*, before "commandments." So Syr. Al. MS. has *his*.

Verse 14. *His*, before "season." i. e. of the rain?

Verse 18. *My*, before "words." So the Syr. *As*, before "a fixture." See ch. vi. 8.

Verse 20. *Upon*, before "your gates." Comp. ch. vi. 9.

Verse 22. *Them*, after "to do."

Verse 28. *This day*, after “commanded you.” See *Insertions*.

Verse 29. *The*, before “blessing.” Comp. vv. 26, 27. Al. MS. has it.

Verse 31. *And ye shall possess it*, after “giveth you.” Represented partially by ἐν κλήρῳ, in allotment: “ut habeatis,” Vulg. Al. MS. has both. Comp. ch. xii. 1.

Insertions.

Verse 2. *And*, before “his wonderful works.”

Verse 4. *And*, before “their chariots,” which is transposed with *their horse*. Not in Al. MS. *And their power*, after “horse.” The Syr. has “their horsemen.”

Verse 6. *Their*, before “substance.” So Vulg.

Verse 7. *Among you this day*, at the end. Al. MS. omits ἐν. Comp. ver. 5.

Verse 8. *His*, before “commandments,” “illius,” Vulg. Similarly ver. 32. *And become numerous*, after “may live,” which however may be included in the representation of תַּחֲזִקוּ, “may be strong.” The Vulg. has merely “possitis.” See ch. viii. 1. *The Jordan*, after “pass over.” “Go” in E. T. hardly gives the full force of עֲבַרְתֶּם. “Transituri estis,” Jun. et Trem.

Verse 9. *After them*, after “seed.” See ch. i. 8.

Verse 10. *Is*, before “not.” Supplied by E. T. Al. MS. has ἔσται but once.

Verse 13. *All*, before “the commandments.” See ver. 8, ch. viii. 1, ver. 32.

Verse 14. *The*, before “rain,” which renders more probable the reading of Al. MS. τῆς γῆς, for τῇ γῇ. It may however seem required by their way of translating יורה and מַלְקוּשׁ, πρώϊμον and ὄψιμον.

Verse 22. *It shall be*, before “if hearing.” See ver. 29. *This day*, before “to do.” So Sam. and Syr. *And*, before “to walk.” So Vulg.

Verse 24. *Anti*, before “Libanus.” See ch. i. 7, iii. 25. *And*, before “from the.” So Sam. *Great*, after it. So Vulg., Jonath., 2 MSS.

Verse 25. *And*, before “the fear.” E. T. supplies “for.” Not in Al. MS.

Verse 26. *The*, before "blessing," and before "curse." Not in Al. MS., which has the words in the plural. See vv. 27, 28.

Verse 28. *Whatsoever things I command you this day*, after "our God," for which Al. MS. has "your." Comp. ver. 22, and *Omissions*, in this verso.

Verse 30. *Behold*, at the beginning.

Verse 31. *All the days*, after "allotment."

Verse 32. See ver. 8. *These*, before "judgments." Possibly ταύτας should be πάσας, with the Samar. Al. MS. has αὐτοῦ, and μου after προστάγματα.

Notes.

Verse 2. *Wonderful works*, μεγαλεῖα, Luke i. 49, Acts ii. 11, גִּדְּלוֹ, "greatness," E. T., shewn in acts: "magnalia," Vulg. Comp. Ps. lxx. (lxix.) 19, and ver. 3.

Verse 3. *Prodigies*, τέρατα, מַעֲשֵׂיו, "his acts," E. T. Comp. ver. 2. They may have read מַפְתִּים, as ch. vi. 22.

Verse 4. *Made to overflow*, ἐπέκλυσσε, which I suppose they meant to bear a transitive or Hiphil sense, as הִצִּיף. See E. T. It may, however, be translated *the water flowed over them*. So Vulg. "operuerint eos aquæ," and the Arab.

Verse 6. *Whom*, אֵינֶם, "how," E. T. Tho Vulg. has "quos." Their translation is consequent upon their omission of ו before תְּבִלְעֵם. *The substance that (was) with them*, בְּרִגְלֵיהֶם, "in their possession," E. T., literally, at their feet: "which followed them," E. M., "quam habebant," Vulg. Onk., Jonath., and Arab. are with the LXX. So Rosenmüller, "secum." Comp. Judg. iv. 10.

Verse 7. *For*, ὅτι, כִּי, "but," E. T. The senso may be carried on from ver. 2. "For not your children," "for your (own) eyes have seen." And if so, אִת in that verse need not be translated "with." But some introduction, such as *I address*, still seems necessary. Jonath. has אֲרוּם, "quoniam," Luther "denn," and Diodati "conciiosiacosache."

Verse 10. *When*, ὅταν, אֲזַי, "where," E. T. See 2 Chron. xxxv. 20. At the time of year when these operations are carried on, Egypt presents a very different appearance from Palestine. The Israelites cultivated their land in the former no otherwise than the native inhabitants: "thou" and "they" therefore may be used indifferently. Tho Vulg. has "jacto semine, aquæ ducuntur."

Verse 11. *Plain*, πεδεινή, בקעת, “of valleys,” E. T., “campes- tris,” Vulg. See ch. viii. 7. “Hat auen,” Luther.

Verse 12. *Overseeth continually*. The Vulg. and Syr. and prob- ably also Jon. and Hieros. agree with the LXX. in this connexion of the words.

Verse 14. Πρώϊμον and ὄψιμον may best be taken in connexion with ἕτερόν. See *Insertions*. But if with ὄραν, we must suppose that they looked upon them as two distinct rainy seasons, namely, autumn and spring. So Jerome. See Joel ii. 23, Harmer, ch. i. Obs. 20. Comp. James v. 7. “La pioggia della prima e dell’ulti- ma stagione,” Diodati.

Verse 16. *Enlarged*, in a bad sense, “grown bulky,” “swollen with fat,” Ps. cxix. 70, Persius, *Sat.* iii. 32. Comp. ch. xxxii. 15, and in Al. MS. ch. vi. 12. פתא in Chald. has the meaning of dila- tation. Gesenius explains פתה to be “open-hearted,” “uncon- strained,” “frank,” and so easily deceived. Comp. Gen. ix. 27. Another reading here is πλανηθῆ: but I think πλατυνθῆ more likely to be genuine.

Verse 18. See the *Notes* on ch. vi. 7, 8.

Verse 22. *With hearing ye will hear*, ἀκοῇ ἀκούσητε, שמר תשמרון, “ye shall diligently keep,” E. T. They may have read שמע תשמעו, as ver. 13. But to hearken to God’s commandments diligently may be put as an equivalent to keeping them. Schleusner thinks that שמר was in their copies. Comp. ch. xix. 9, xxviii. 58, xxxi. 12, Josh. xxii. 2, Exod. xvi. 28.

Verse 24. *Towards the west*, האחרון, “the uttermost,” E. T., “occidentale,” Vulg., Diodati, Boothroyd. Jun. et Trem. has more literally, “posterum.” The face being supposed to be turned to the east, and the Mediterranean sea behind the back. In ch. xxxiv. 2, Joel ii. 20, and Zech. xiv. 8, they have ἐσχάτην, which it would be to any one approaching from the east.

Verse 30. *Golgal*, most probably not the Gilgal between the Jordan and Jericho, but that of which mention is made in Josh. xii. 23, and from which the district called afterwards Galilee took its name. Moreh, whether oak or plain, seems to have been near Sichem, Gen. xii. 6, where see the *Note*, and Galilee lay not far beyond it. Chanaan, הכנעני, “the Canaanites,” E. T., is here put for the nation, ἔθνος, τὸ κατοικοῦν, *that dwelleth*. *The west*, δυσμῶν, ערבה, “the champaign,” E. T. The plain to the westward of the

mountains of Judea, between them and the sea. More usually הערבה is the valley of the Jordan; see Stanley, *Sinai and Palestine*, Appendix, sect. 10. "Arabah," which also might be considered as lying to the westward of the mountains of Moab.

CHAPTER XII.

1. AND these (are) the commandments and the judgments, which ye shall observe so as to do in the land, which the Lord God of your fathers giveth you in allotment, all the days which ye live upon the earth. 2. With destruction ye shall destroy all the places, in the which (they) have served their Gods, they whom ye inherit, upon the high mountains, and upon the hills, and underneath (a) thick tree. 3. And ye shall dig down their altars, and break in pieces their pillars, and their groves ye shall cut down, and the graven images of their gods ye shall burn with fire, and their name shall be destroyed out of that place. 4. Ye shall not do so to the Lord your God: 5. But unto the place, which the Lord thy God shall choose in one of your cities to name his name there and to be invoked, ye shall even seek, and shall come thither. 6. And ye shall bring thither your whole burnt-offerings, and your sacrifices, and your first-fruits, and your vows, and your voluntary offerings, and your offerings of acknowledgement, the firstlings of your beeves and of your sheep. 7. And ye shall eat there before the Lord your God, and shall rejoice as to all things, whereunto ye shall put (your) hand,

you and your households, even as the Lord thy God hath blessed thee. 8. Ye shall not do all things, whatsoever we do here this day, each that which is pleasing in his sight: 9. For unto this time ye are not come into the rest, and into the inheritance, which the Lord our God giveth you. 10. And ye shall pass over the Jordan and dwell in the land which the Lord our God shall apportion to you, and he shall cause you to rest from all your enemies that (are) round about, and ye shall dwell in safety. 11. And the place shall be (determined) which the Lord thy God shall choose that his name should be invoked there; thither ye shall bring all things whatsoever I command you this day, your whole burnt-offerings, and your sacrifices, and your tithes, and the first-fruits of your hands, and every choice (portion) of your gifts, whatsoever ye shall vow to the Lord your God. 12. And ye shall rejoice before the Lord your God, you and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite who (is) at your gates: for to him there is no portion nor allotment with you. 13. Take heed to thyself, lest thou offer thy whole burnt-offerings in every place which thou mayest see: 14. But at the place, the which the Lord thy God shall choose, in one of thy tribes, there ye shall offer your whole burnt-offerings, and there thou shalt do all things whatsoever I command thee this day. 15. But after all thy desire thou shalt kill and eat flesh according to the blessing of the

Lord thy God, which he hath given thee, in every city: the unclean among thee and the clean equally shall eat it, as an antelope or a hind. 16. The blood however ye shall not eat: ye shall pour it upon the ground, as water. 17. Thou shalt not be empowered to eat in thy cities the tithe of thy corn, and of thy wine, and of thine oil, the firstlings of thy beeves, and of thy sheep, and all the vows, whatsoever ye have vowed, and your acknowledgements, and the first-fruits of thy hands: 18. But before the Lord thy God thou shalt eat it in the place, the which the Lord thy God shall choose, thou and thy son, and thy daughter, thy man-servant and thy maid-servant, and the proselyte that (is) in your cities: and thou shalt rejoice before the Lord thy God touching all things, whereunto thou shalt put thine hand. 19. Take heed to thyself that thou forsake not the Levite all the time, so long as thou livest upon the earth. 20. Moreover when the Lord thy God shall enlarge thy borders, as he hath spoken to thee, and thou shalt say, I will eat flesh, when thy soul shall desire so as to eat flesh, in all (the) desire of thy soul thou shalt eat flesh. 21. Also when the place shall be far distant from thee, which the Lord thy God shall choose there, that his name should be invoked there, thou shalt even kill of thy beeves and of thy sheep, whatsoever God shall give thee, according as I have commanded thee, and shalt eat in thy cities according to the desire of thy soul. 22. As the antelope and the hind is eaten, so shalt

thou eat it: the unclean among thee and the clean shall eat in like manner. 23. Take heed strongly so as not to eat blood, for its blood (is) life: life shall not be eaten with the flesh. 24. Ye shall not eat (it); upon the ground ye shall pour it as water. 25. Thou shalt not eat it, that it may be well with thee and thy sons after thee, when thou shalt do that (which is) good and that (which is) pleasing in the sight of the Lord thy God. 26. Nevertheless having taken thy holy things, if there be (any belonging) to thee, and thy vows, thou shalt come unto the place, which the Lord thy God shall choose, that his name may be invoked there. 27. And thou shalt make (ready) thy whole burnt-offerings; the flesh thou shalt offer upon the altar of the Lord thy God; the blood moreover of thy sacrifices thou shalt pour at the base of the altar of the Lord thy God, but the flesh thou shalt eat. 28. Observe, and hear, and thou shalt perform all the words which I command thee, that it may be well with thee and thy sons perpetually, when thou shalt do that (which is) pleasing and that (which is) good in the sight of the Lord thy God. 29. But when the Lord thy God shall destroy the nations, unto whom thou goest in thither to inherit their land, from before thee, and thou shalt apportion it, and shalt dwell in their land, 30. Take heed to thyself that thou seek not to follow them after that they have been destroyed from before thy face, saying, How do these nations to their gods? I will do likewise.

31. Thou shalt not do so to thy God: for the abominations of the Lord, which he hath hated, they have done unto their gods, inasmuch as they burn their sons and their daughters in fire to their gods.

32. Every word, which I command you this day, this thou shalt observe to do: thou shalt not add unto it, neither shalt thou take from it.

Omissions.

Verse 2. *The nations*, after "in the which." *Every*, before "thick."

Verse 6. *And heave-offerings of your hand*, after "first-fruits." *Heave-offerings* may be represented by ἀπαρχάς, in which case מעשרתיכם, "your tithes," is the word omitted. Comp. ver. 11. Al. MS. omits εὐχάς and ὁμολογίας.

Verse 8. *After*, כ, before "all things." So Vulg. *All*, כל, after "each." So Vulg.

Verse 15. *Soul's*, before "desire," "sin autem comedere volueris," Vulg. Comp. ver. 20. *Thy*, before "gates:" which they render by πόλει, city. "In urbibus tuis," Vulg. So Syr., Onk., Jon., Sam. Ver. Similarly in vv. 17, 18, 21. *As*, before "a hind." So Vulg.

Verse 17. *And*, before "the firstlings." So Vulg. *Thy*, before "vows."

Verse 19. *Thy*, before "land," or "earth," ארמתיך. So the Syr., Vulg., E. T.

Verse 21. *All*, before "the desire," "ut tibi placet," Vulg. Comp. ver. 20.

Verse 22. *Even*, גם, at the beginning. (*Of*) *them*, נו, after "eat." So Vulg.

Verse 23. *Only*, רק, at the beginning. *The*, before "blood," twice; and before "life," twice.

Verse 24. *It*, after "eat." The whole clause omitted by the Vulg. Comp. ver. 25.

Verse 27. *And the blood*, after "flesh." See *Insertions*.

Verse 28. *These*, before “words.” So Vulg., and “words” also. *After thee*, before “perpetually.”

Verse 30. *And that thou inquire not after their gods*, before “saying.” Al. MS. has it. *And*, before “I will do,” or “even,” E. T. *Likewise*, at the end. Comp. ver. 31.

Verse 31. *All*, or “every,” E. T., before “the abominations.” The Arab. has, *many things*. *Even*, ׀, before “their sons.” *The Lord*, before “thy God.” Al. MS. has it.

Insertions.

Verse 1. *And*, at the beginning, connecting it with ch. xi. 32.

Verse 5. *And*, before “to be invoked.” See *Notes*. Not in Al. MS. *Even*, before “seek;” being the ׀ connected with שכן.

Verse 6. *Your offerings of acknowledgement*, before “the firstlings.” See *Omissions*.

Verse 11. *This day*, σήμερον, after “command you.” Similarly vv. 14, 32. See ch. xi. 32. *Your God*, at the end.

Verse 15. *Among thee*, ἐν σοί, after “unclean.” Similarly ver. 22, where Sam. T. and V. have כב, ch. xv. 22. *Equally*, ἐπὶ τὸ αὐτό, after “clean.” See ver. 22, where they have ὡσαύτως. “Indifferently,” Theodoret.

Verse 20. *Moreover*, at the beginning. So Syr. and Ar., as introducing a new portion of the subject. Similarly in ver. 21. *Also*, where a further distinction is taken, “autem,” Vulg. So Syr., Ar. *Here*, after “choose.” Not in Al. MS. Comp. ver. 5.

Verse 25. *And that (which is) pleasing*, after “good.” See ver. 28. “Cio che piace,” Diodati. *Thy God*, at the end.

Verse 26. *Thy God*, before “shall choose:” *that his name may be invoked there*, after it.

Verse 27. *Thou shalt offer*, after “the flesh.” It is just possible that this insertion, and the omission, which see, may have arisen from their having mistaken the ך in הָרַם for ך, and so confounded it with הָרִים, “to offer up,” see Lev. xxii. 15. Their view, that the blood was not to be upon, but poured at *the base of*, the altar, would account for the omission alone. The Vulg. has “in altari;” meaning that it would stream through the grate to the ground within the altar? See Ex. xxvii. 1—8.

Verse 28. *And thou shalt perform*, after “hear.” So the Sam.

Verse 29. *But, at the beginning. Land, after "their,"* which should be *them*, אֹתָם, for which they may have read אֶרְצָם. So the Arab. But then what did they read for אֹתָם, which follows? Al. MS. has αὐτοῦς. Diodati "lo," referring to "paese."

Notes.

Verse 2. *Thick, δασέως, רענן, "flourishing, luxuriant in foliage," "green,"* E. T., "frondosum," Vulg., "shady," Syr. Comp. Isai. lvii. 5, Ez. vi. 13.

Verse 5. *Cities, πόλεων, יִשְׁבְּטֵי, "tribes,"* E. T. The reading of Al. MS. φυλῶν, seems preferable. Comp. ver. 14. *To be invoked, לִשְׁבֹּן.* See Note on Exod. xxix. 45, and comp. ver. 11.

Verse 7. *Even as, καθότι, אִשֶּׁר, "wherein,"* E. T. They give it the sense of בְּאִשֶּׁר. Comp. Exod. i. 12. So the Arab. and Jonath.

Verse 9. *Our God giveth you, לְךָ אֱלֹהֶיךָ, "thy God—to thee."* I have not thought it needful to note every variation in the pronouns, of frequent occurrence in these Chapters, without materially affecting the sense. E. T. usually so accurate as to these, has here "your God giveth you." So the Vulg., Sam., Jon., Boothr., Diodati. Al. MS. has *your* for *our*, and in ver. 10.

Verse 11. *To be invoked, "cause to dwell,"* E. T. Comp. ver. 5. *Choice (portion) of your gifts, מִבְּחַר נִדְרֵיכֶם, "your choice vows,"* E. T. The Greek is more literal as to construction, though δῶρον is not commonly used for נִדֵּר: "quicquid præcipuum est in muneribus," Vulg.

Verse 18. *The proselyte, הַלֵּוִי, "the Levite,"* as in ver. 12, E. T. Al. MS. has both.

Verse 19. *All the time so long as thou livest.* E. T. adopts this for כָּל-יְמֶיךָ, "all thy days." "In omni tempore quo versaris," Vulg., "tutto'l tempo che sarai," Diodati, "as long as thou livest," Boothr.

Verse 21. *Should be invoked, לִיטֹם, "to put,"* E. T., and in ch. xiv. 24, "to set." Comp. vv. 5, 11, 2 Chr. vi. 20. *God shall give thee, יְהוָה, "the Lord."* The Syr., Arab. and Jon. have both. The Vulg. translates strangely, "quæ habueris." Comp. ver. 26.

Verse 23. *Take heed strongly, חֲזַק, "be sure,"* E. T., "be strong," E. M. Comp. Heb. ii. 1: "persta," Jun. et Trem., "osserva firmente," Diodati, "merke," Luther, "be resolved," Gesen.

Comp. Josh. xxiii. 6, 1 Chr. xxviii. 7. *Its blood*, the blood of the animal before mentioned, (*is*) *life*, αἷμα αὐτοῦ ψυχῇ, הַדָּם הוּא הַחַיָּה, “the blood is the life, E. T., “sanguis eorum pro anima est,” Vulg. Comp. Lev. xvii. 11, where the context seemed to render the translation of ψυχῇ, נַפְשׁ, by *soul*, preferable: Gen. ix. 4. Jun. et Trem. has “sanguis cujusque est ejus anima,” Al. MS. has τὸ γὰρ αἷμα.

Verse 26. *If there be (any belonging) to thee*, ἐὰν γένηται σοι, לְךָ אֲשֶׁר יִהְיֶה, “which thou hast,” E. T. The reading of Al. MS. ἂν σοι γένηται, is to be preferred.

Verse 29. *The nations, unto whom*, τὰ ἔθνη, εἰς οὓς. Comp. Gal. iv. 19. τεκνία μου, οὓς παλὶν ὠδίνω.

Verse 30. *Seek not*, ἐκζητήσης, תִּנְקֹשׁ, “be snared,” E. T., “imitaris,” Vulg. They may have read תִּבְקֹשׁ. See Schleusner. But the snare was that ancient one, a spirit of curiosity, leading them to inquire into the rites of the heathen. See *Omissions*.

Verse 31. *To their gods*, ἐν τοῖς θεοῖς αὐτῶν. ἐν is omitted by Al. MS., but may be considered as expressing לְ. Comp. 1 Thess. iv. 7, ἐν ἀγιασμῷ, “unto holiness,” E. T., ἐν ἡμῖν, “towards us,” 1 John iv. 9.

CHAPTER XIII.

1. MOREOVER when a prophet or a dreamer of the dream shall arise among thee, and shall propose to thee a sign or a wonder, 2. And the sign or the wonder come (to pass), which he spake unto thee, saying, Let us go and serve other gods, whom ye have not known. 3. Ye shall not hearken to the words of that prophet or of the dreamer of that dream: for the Lord thy God trieth you, to know if ye love your God with all your heart, and with all your soul. 4. Ye shall go after the Lord your God, and this (God) ye shall fear, and to his voice ye shall hearken, and to him shall ye be joined. 5. And that prophet, or that

dreamer of the dream, shall die: for he hath spoken to seduce thee from the Lord thy God that bringeth thee out of (the) land of Egypt, that hath redeemed thee from the servitude, to urge thee out of the way, which the Lord thy God commanded thee to walk therein; and thou shalt cause the evil thing to disappear from among yourselves. 6. Moreover when thy brother by thy father or by thy mother, or thy son, or (thy) daughter, or thy wife who (is) in thy bosom, or friend equal to thy soul, shall entreat thee privately, saying, Let us go and serve other gods, whom thou hast not known nor thy fathers, 7. Of the gods of the nations who are round about you, of those that are near thee or of those that (are) far from thee, from (the) end of the earth unto (the) end of the earth. 8. Thou shalt not be in accordance with him, and shalt not hear him, and thine eye shall not have pity on him, thou shalt not have a desire towards him, nor by any means shalt thou shelter him: 9. Denouncing thou shalt denounce concerning him, and thine hands shall be upon him first of all to slay him, and the hands of all the people lastly. 10. And they shall stone him with stones, and he shall die, because he sought to draw thee away from the Lord thy God who bringeth thee out of (the) land of Egypt, out of a house of servitude. 11. And all Israel, having heard, shall fear, and shall not proceed to do any more according to this evil thing among you. 12. Moreover when thou shalt hear, in one of thy

cities, which the Lord thy God giveth thee that thou shouldest dwell there, (persons) saying, 13. Lawless men have gone out from you, and have drawn away all them that inhabit their land, saying, Let us go and serve other Gods, whom ye have not known, 14. And thou shalt examine and inquire, and investigate exceedingly, and, behold, the saying (is) clearly true, This abomination hath been done among you, 15. Slaying thou shalt slay all that dwell in that land with slaughter of (the) sword, with an anathema shalt thou anathematize it, and all things that (are) therein. 16. And all the spoils thereof thou shalt gather together into its passages, and shalt burn the city with fire, and all the spoils thereof universally before the Lord thy God, and it shall be uninhabited for ever, it shall be built again no more. 17. And there shall cleave nothing of the accursed thing to thy hand, that the Lord may turn away from the indignation of his wrath, and shew thee mercy, and pity thee, and multiply thee, as he hath sworn to thy fathers, 18. When thou shalt hear the voice of the Lord thy God, to keep his commandments, whatsoever I command thee this day, to do that (which is) good and that (which is) pleasing in the sight of the Lord thy God.

Omissions.

Verse 2. *After*, before "other Gods;" they substitute, "and serve," from the end of the verse, omitting *them*. Comp. vv. 6, 13.

Verse 3. *The Lord*, after "love." Al. MS. has it: "eum," Vulg.

Verse 4. *And keep his commandments*, after “fear.” Al. MS. has it. *And ye shall serve him*, after “hearken.” Al. MS. has it.

Verse 5. *And*, after “Egypt.” *The house of*, before “the servitude.” So Arab., Jonath. Comp. ver. 10.

Verse 6. *Thy*, before “daughter.” So Vulg. Al. MS. has it. *Thy*, before “friend:” *who (is)*, after it. Al. MS. has *ὁ φίλος (σου) ὁ ἴσος*.

Verse 9. *But*, ב, at the beginning.

Verse 15. *And the cattle thereof, with the edge of the sword*, at the end.

Verse 16. *The midst of*, before “its passages,” or *thoroughfares*, *διόδους*. See 1 Macc. xi. 46.

Verse 18. *All*, before “his commandments.” Al. MS. has it.

Insertions.

Verse 1. *Moreover*, at the beginning. Similarly vv. 6, 12. Comp. ch. xii. 20, 21, 29. *The*, before “dream.” See ver. 5. Not in Al. MS.

Verse 6. *By thy father, or*, after “brother.” So the Sam., Houbigant, Horsley, Boothr. Jonath. has “the son of thy mother,” and adds, “how much more the son of thy father.” *Thy*, before “wife:” *who (is) in*, after it, “*quæ est in sinu tuo*,” Vulg. Similarly ch. xxviii. 54. Comp. Gen. xvi. 5, 2 Sam. xii. 8, “*quæ dormit tecum*,” Jon. et Hieros.

Verse 8. *Towards him*, ἐπ’ αὐτῷ, after “desire.”

Verse 9. *And*, before “thine hands.”

Verse 12. *That thou*, σε, before “shouldest dwell.” Not in Al. MS.

Verse 13. *All*, before “that dwell.” Similarly ver. 15. They seem to have wished to mark as strongly as possible the universality of the offence, as well as of the punishment.

Verse 18. *That (which is) good and*, before “that (which is) pleasing.” The Sam. has it, but in an inverted order. Comp. ch. vi. 18. Similarly ch. xxi. 9.

Notes.

Verse 3. *The dreamer of that dream*, הַחֹמֶם, “that dreamer of dreams,” E. T., *that dream*, i. e. the dream already spoken of in ver. 1. In ver. 5, they have *ἐκεῖνος*.

Verse 9. *Denouncing thou shalt denounce concerning him.* The proof of the charge, here assumed to be true, would be followed by capital punishment, which the witness would be the first to inflict, and therefore it is said הָרַג תְּהַרְגֵנּוּ, “thou shalt surely kill him,” E. T. The singular pronoun is not meant to limit the sense to a single person. Comp. ch. xvii. 7. Geddes thought תְּגִידֵנּוּ was their reading: but this seems unnecessary.

Verse 13. *Lawless,* בְּנֵי-בִלְיָעַל, “children of Belial,” E. T., literally, “unprofitable ones, good for nothing.” In Judges xix. 22, Jerome explains it “absque jugo,” nearer to παράνομοι. The Arab. has here, “an infidel, or impious, set,” Onk. and Syr. “children of wickedness,” E. M. “naughty men.” So Diodati, Jun. et Trem. Comp. ch. xv. 9. In other places where the word occurs, they translate it by λοιμός, “pestilent.” And in Ps. xvii. (xviii.) 4, by ἀνομίας. *Their land,* עִירָם, “their city,” E. T. Al. MS. has πόλιν: and similarly in ver. 15, Jer. xxix. (xxxvi.) 7, xli. (xxxiv.) 22, xlvii. (xl.) 5.

Verse 16. *Before, or, in the presence of,* ἐναντίον, לְ, “for,” E. T., a great holocaust offered to Him. Comp. 2 Chr. vii. 6. Onk., Jon. and Syr. have קָדַם. See Gen. xlv. 1.

CHAPTER XIV.

1. YE are the sons of the Lord your God: ye shall not set baldness between your eyes because of a dead (body). 2. For thou art an holy people to the Lord thy God, and the Lord thy God hath chosen thee, that thou shouldest be to him a peculiar people above all the nations that (are) on the face of the earth. 3. Ye shall not eat any abomination. 4. These (are) beasts, which ye shall eat: a steer from among beeves, and a lamb from among sheep, and a he-kid from among goats: 5. Deer, and antelope, and pygarg, oryx, and camelopard: 6. Every beast that parteth

the hoof, and divideth (the foot) into two partitions like nails, and bringeth up (the) cud, among the beasts, these ye shall eat. 7. And these ye shall not eat of them that bring up (the) cud, and of them that part the hoofs and divide (the foot into) nails: the camel, and hare, and hedge-hog: because they bring up (the) cud, and part not (the) hoof, these are unclean to you: 8. And the swine: because this (animal) parteth (the) hoof, and divideth (the) nails of (the) hoof, and this (animal) cheweth not (the) cud, this (is) unclean to you; of their flesh ye shall not eat: their dead bodies ye shall not touch. 9. And these ye shall eat of all that (are) in the water, all, as many as have on them fins and scales, ye shall eat. 10. And all, as many as have not fins and scales, ye shall not eat, they are unclean to you. 11. Every clean bird ye shall eat. 12. And these ye shall not eat of them: the eagle, and the ossifrage, and the sea-eagle, 13. And the vulture, and the kite, and the like to it, 15. And (the) ostrich, and owl, and sea-gull, 16. And heron, and swan, and ibis, 17. And plungeon, and hawk, and the like to it, and hoopoe, and night-raven, 18. And pelican, and torrent-bird, and the like to it, and porphyryon, and bat. 19. All that creep of the winged (animals) are unclean to you: ye shall not eat of them. 20. Every clean winged (animal) ye shall eat. 21. Any dead body ye shall not eat: to the sojourner in thy cities it shall be given, and he shall eat (it), or thou shalt sell (it) to

the alien : because thou art an holy people to the Lord thy God. Thou shalt not boil a lamb in its mother's milk. 22. Thou shalt dedicate a tenth part of all produce of thy seed, the produce of thy field year by year. 23. And thou shalt eat it in the place, which the Lord thy God may choose that his name may be invoked there ; ye shall bring the tithes of thy corn, and of thy wine, and of thine oil, the firstlings of thy beeves, and of thy sheep, that thou mayest learn to fear the Lord thy God all the days (of thy life). 24. Moreover when the way shall be far from thee, and thou be not able to bring them up, because the place (is) far from thee which the Lord thy God may choose that his name should be invoked there, for the Lord thy God will bless thee, 25. Thou shalt even sell them for money, and take the money in thy hands, and go unto the place, the which the Lord thy God shall choose. 26. And thou shalt give money for every thing which thy soul may desire, for beeves and for sheep, or for wine or for strong drink, or for any thing which thy soul may desire, and thou shalt eat there before the Lord thy God, and shalt be merry, thou and thy house, 27. And the Levite that (is) in thy cities, because there is not for him a portion or an allotment with thee. 28. After three years thou shalt bring out all the tithe of thy produce, in that year thou shalt put it in thy cities. 29. And the Levite shall come, because there is not for him a portion or an allotment with thee, and the proselyte and

the orphan and the widow that (is) in thy cities, and they shall eat and be filled, that the Lord thy God may bless thee in all the works, whatsoever thou doest.

Omissions.

Verse 1. *Ye shall not cut yourselves, and,* before “ye shall not set.” Al. MS. has οὐ φοιβήσετε, meaning to purify by means of certain magical rites. See Theodoret ad loc. *Biblia Regia*, οὐ κοφθήσεσθε, which Schleusn. prefers. In ch. xviii. 10, some copies have φοιβάζω for περικαθαίρω.

Verse 5. *The fallow deer,* יחמור. Al. MS. has βούβαλον, and Vulg. “bubalum.” Some think it a wild goat, others a wild ass, others, more probably, a wild bull. See Schl. ad voc. In 1 Kings iv. 23, also it is omitted, though Kircher thought that, in Al. MS., it was translated ὀρνίθων. Its being served at Solomon’s table is in favour of E. T., with which is Gesenius. Luther has “büffel.” *And the wild goat,* אֵיזֶן. Al. MS. has τραγέλαφον, and Vulg. “tragolaphum.”

Verse 6. *And,* at the beginning. So Vulg.

Verse 7. *The,* before “cud.”

Verse 8. *And,* after “eat.”

Verse 12. *Which,* אֵיזֶן, before “ye shall not eat.”

Verse 13. The name of one bird, probably יֵה, for which E. T. has “vulture” here, and in Isai. xxxiv. 15, where the LXX. strangely, ἔλαφοι: and Vulg. “milvi.” Comp. Lev. xi. 14, where נָסִיחַ seems to mean “the kite,” and אֵיזֶן, “the vulture.” Parkh. thinks יֵה so named from the blackness of its feathers.

Verse 14. *And every raven after his kind.* Al. MS. has καὶ πάντα κόρακα, καὶ τὰ ὅμοια αὐτῷ.

Verse 15. *And the hawk after his kind.* Al. MS. has καὶ ἱεράκα, καὶ τὰ ὅμοια αὐτῷ. See *Insertions*, ver. 17.

Verse 19. *And,* at the beginning.

Verse 23. *Before the Lord thy God,* after “eat it.” Al. MS. has it. Comp. *Insertions*. *And,* before “the firstlings.” Al. MS. has it.

Verse 26. *That,* ה, before “money.” Al. MS. has τό.

Verse 27. *Thou shalt not forsake him,* after “cities.”

Verse 28. *And*, after "that year."

Verse 29. *Of thine hand*, after "works." Al. MS. has σου. The Arab. follows them.

Insertions.

Verse 2. *Thy God*, before "hath chosen:" *that thou shouldest*, σε, after it. Not in Al. MS.

Verse 4. *From among beeves*, after "steer." *From among*, before "sheep," and before "goats."

Verse 7. *And divide (the foot into)*, before "nails." See ver.⁶

Verse 8. *And divideth (the) nails of the hoof, and this (animal)*, before "cheweth;" *(the) cud*, after it. So the Samaritan. See Levit. xi. 7.

Verse 9. *And*, before "these." *On, εν*, before "them."

Verse 17. *And hawk, and the like to it*, omitted in ver. 15.

Verse 22. *Thy*, before "field." So Syr. suppl. by Diodati.

Verse 23. *It*, after "eat:" *ye shall bring*, before "the tithes:" the one rendering the other necessary. *And*, before "of thy wine." So Vulg. *The Lord thy God*, before "may choose." See *Omissions*.

Verse 28. *It*, after "put." Supplied by E. T.

Notes.

Verse 5. *Oryx, ὄρυγα, אֵיִל*, "wild ox," E. T. Comp. *Omissions*. "orygem," Vulg. So in Isai. li. 20, Vulg., Aquil., Symm., Theodot. ap. Parkh., Gesen. It was probably an animal of the deer or goat kind, deriving its Greek name from a habit of tearing up the ground either with its feet or horns. *Camelopard, זֶמֶר*, "chamois," E. T., "camelopardalum," Vulg. Both are unlikely, the one as inhabiting hotter, the other colder countries than Judea. As the word in Arabic signifies to leap or bound, Bochart, Michaelis, Shawe and others have considered it to be some kind of antelope, or gazelle. The Arab., however, follows the LXX.

Verse 7. *The hedge-hog*. See *Notes* on Lev. xi. 5, 6. The Vulg. has "chærogryllum," Boothr. "the jerboa."

Verse 12. See *Notes* on Lev. xi. 13.

Verse 13. See *Omissions*.

Verse 15. *Ostrich*. See *Note* on Lev. xi. 15.

Verse 16. *Heron, ἐρωδιόν, בֹּדִים*, "little owl," E. T., "herodium,"

Vulg. In Lev. xi. 17, they call it *νυκτιόρακα*, "night-raven." See *Note* there, and on ver. 19, and comp. ver. 17. *Swan*, יַנְיֹן, "great owl," E. T., "cygnum," Vulg., but there may be a transposition here, and *swan* be meant to render תַּנִּשְׁמַת, as E. T. in Lev. xi. 18, for which they have πορφυρίωνα, and translate יַנְיֹן by ἰζύ.

Verse 17. There seems to be a transposition of words here also. *The plungeon*, καταράκτην, answering to יַלֵךְ at the end of the verse, see Lev. xi. 17. *The hoopoe*, ἔποπα, to דּוֹכִיפַת, in ver. 18, and *night-raven*, νυκτιόρακα, to בּוֹם, in ver. 16; in which case ἐρωδιόν would represent חַסִּידָה, at the beginning of verse 18, so as to make their translations here consistent with those in Leviticus.

Verse 21. In thy cities, בִּשְׁעָרַי, "within thy gates," E. T. Similarly vv. 27, 28, 29. See ch. xii. 17. So Onk., Jon., Syr., Sam. Ver.

CHAPTER XV.

1. AFTER seven years thou shalt make a remission.
 2. And thus (shall be) the ordinance of the remission: thou shalt remit every debt of thine own, which (thy) neighbour oweth thee, and shalt not demand (it of) thy brother: for it is called a remission to the Lord thy God. 3. Of the alien thou shalt demand whatsoever things of thine there may be with him, but to thy brother thou shalt make a remission of thy debt.
 4. For there shall not be one that lacketh among thee, for the Lord thy God blessing will bless thee in the land, which the Lord thy God giveth thee in allotment, that thou shouldest apportion it. 5. Moreover if with hearing ye shall hear the voice of the Lord your God to keep and to do all these commandments, whatsoever I command thee this day, 6. For the Lord thy God hath blessed thee as he spake to

thee, thou shalt even lend to many nations, but thou thyself shalt not borrow, and thou shalt rule over many nations, but they shall not rule over thee.

7. Moreover when there shall be among thee any that lacketh, of thy brethren, in one of thy cities in the land, which the Lord thy God giveth thee, thou shalt not make thy heart unkind, neither shalt thou shut close thy hand from thy brother that needeth. 8. Opening thou shalt open thy hands to him, and a loan thou shalt lend him as much as he needeth, according as he is in want. 9. Take heed to thyself lest there be in thy heart a hidden word, an iniquity, (which thou harbourest,) saying, The seventh year is at hand, (the) year of the remission, and thine eye be evil towards thy brother who needeth, and thou wilt not give to him, and he shall cry against thee unto the Lord, and it shall be in thee a great sin. 10. Giving thou shalt give to him, and a loan shalt thou lend him, as much as he needeth, according as he is in want: and thou shalt not be grieved in thy heart when thou givest to him, for on account of this thing the Lord thy God will bless thee in all (thy) works, and in all things whereunto thou puttest thy hand. 11. For he that lacketh shall by no means fail from thy land: therefore I command thee to do this thing, saying, Opening thou shalt open thy hands to thy poor brother, and to him that needeth who (is) in thy land. 12. Moreover when thy brother, the Hebrew man or Hebrew woman, shall be sold to thee, he shall serve thee six years, and

in the seventh thou shalt send him away free from thee. 13. But when thou shalt send him away free from thee, thou shalt not send him away empty. 14. With a supply for the way thou shalt supply him from thy sheep, and from thy corn, and from thy wine, as the Lord thy God hath blessed thee, thou shalt give to him. 15. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God redeemed thee from thence: therefore I command thee to do this thing. 16. But when he shall say to thee, I will not go away from thee, because he loveth thee and thine house, because it is well with him with thee: 17. Thou shalt even take the awl, and shalt pierce his ear unto the door, and he shall be to thee a servant for ever: and thy maid thou shalt treat likewise. 18. It shall not be a hard thing in thy sight when they are sent away free from thee, for (saving thee the) annual wages of the hired-servant he hath served thee six years: and the Lord thy God will bless thee in all things, whatsoever thou shalt do. 19. Every firstling whatever which shall be born among thy beeves, and among thy sheep, the males thou shalt sanctify to the Lord thy God: thou shalt not work with thy firstling steer, and thou shalt by no means shear the firstlings of thy sheep. 20. Before the Lord thou shalt eat it year by year in the place which the Lord thy God shall choose, thou and thy house. 21. Moreover when there shall be in it a blemish, (so that it be) lame or blind, (and have) an

evil blemish, thou shalt not sacrifice it to the Lord thy God. 22. In thy cities thou shalt eat it: the unclean among thee and the clean shall eat alike, as an antelope or a deer. 23. Nevertheless ye shall not eat blood; upon the ground thou shalt pour it out, as water.

Omissions.

Verse 2. *Of thy neighbour, or,* before "thy brother."

Verse 3. *But,* before "that which is thine." See *Insertions*.

Verse 4. *Save,* before "when," כִּי; which they render by ὅτι, *for*, "et omnino non erit," Vulg. Such would be the case, were the rule in ver. 3 strictly observed. Jonath. has, "tantum si vos occupati fueritis in verbis legis, non erit inter vos pauper." But a different state of things was foreseen, vv. 7, 11.

Verse 7. *One of,* before "thy brethren." The Vulg. and Syr. have "if one of thy brethren." *Thy,* before "land." So Vulg.

Verse 8. *But,* כִּי, at the beginning.

Verse 10. *Thy,* before "works." Al. MS. has it. Comp. ch. xiv. 29. "in omni tempore," Vulg.

Verse 11. *Thy,* before "poor," and before "needy." So Vulg.

Verse 12. *The,* before "Hebrew woman." Al. MS. has it. *And,* before "serve." *Year,* after "seventh." So Jon.

Verse 15. *To day,* at the end. The Vulg. has "nunc."

Verse 16. *It shall be,* before "when he shall say," "sin autem," Vulg., כִּי, Syr., "ma se pure," Diodati.

Verse 17. *Also,* הֲלֹא, before "thy maid."

Verse 20. *Thy God,* before "thou shalt eat." Al. MS. has it. Comp. *Insertions*.

Verse 21. *Any,* before "evil blemish." Al. MS. has it. Comp. ch. xvii. 1.

Verse 23. *The,* before "blood," *thereof,* after it. Al. MS. has τό.

Insertions.

Verse 2. *Thy God,* at the end.

Verse 3. *With him,* after "there may be." *But,* before "to

thy brother." *Comp. Omissions.* They divide the verse differently, but the sense is the same.

Verse 4. *Thy God*, before "blessing."

Verse 5. *And*, before "to do." So the Syr., Ar., and Jon.

Verse 7. *Moreover*, δέ, before "when." Similarly ver. 12.

Verse 9. *Hidden*, before "word," a word not orally expressed, "a thought," E. T., "subrepat," Vulg. *Great*, before "sin."

Verse 10. *And a loan shalt thou lend him, as much as he needeth*, after "give to him." Repeated from ver. 8.

Verse 11. *Thy*, before "land," "habitationis tuæ," Vulg. *Comp.* Mark xiv. 7. *To do this thing*, after "command thee." Al. MS. has *this thing*, omitting *to do*. See ver. 15.

Verse 15. *From thence*, after "redeemed thee." So Diodati. *To do*, after "command thee." So Jonath.

Verse 16. *It is*, before "well," "esse sentiat," Vulg.

Verse 20. *Thy God*, before "shall choose." Omitted earlier in the verso.

Verse 22. *Among thee*, after "unclean." *Shall eat*, after "clean." See ch. xii. 15, 22.

Notes.

Verse 2. *Every debt of thine own*, πᾶν χρέος ἰδίου, of which thou art the sole master or proprietor, not of a public character, כל-בעל משה ידו, "every master of the lending of his hand." E. M. יד renders χρέος, "that which a man has stipulated under his hand to repay." *Comp.* ver. 3.

Verse 7. *Cities*, יָעָרִי, "gates." Similarly ver. 22. *Comp.* ch. xiv. 21, 27, 29. "Intra portas civitatis tuæ," Vulg. So Onk., Jon., Syr., Sam. Ver.

Verse 14. *A supply for the way*, ἐφόδιον, הָעֲנִיִּק, "liberally furnish," E. T., "viaticum," Vulg. So Hieros. As the servant would very probably have a journey to take, this sense may be admitted; but it is not necessary, and does not find its counterpart in the original, which seems to mean to supply generally, or if specially, by placing something about the neck. *Corn, wine*, יֶקֶב נֶרֶן, "floor," "winepress." Al. MS. has ληνοῦ. *As*, καθά, אֵינֶר, "(of that) where-with," E. T. They give it the senso of כְּאֵינֶר, which is the Samaritan reading. Houbigant, Horsley. *Comp.* ch. xvi. 10.

Verse 18. *Annual*, ἐπέτειον, מִשְׁנָה, "double," E. T. They

derived it, not from שְׁנִי, expressive of duality or reduplication, but from שָׁנָה, "a year." The Vulg. does not translate it. I do not believe that there is any instance where מִשְׁנָה bears the meaning of "annual." Comp. Ecclus. xxxvii. 11, where in Compl. the reading is ἐπετείου for ἐφ'εστίου, and the Vulg. has "annuali." But we do not know what word stood for it in the original. See in support of E. T. Is. xvi. 14, and comp. ch. xxvi. 12.

CHAPTER XVI.

1. **OBSERVE** the month of the new (fruits), and thou shalt keep the passover to the Lord thy God, for in the month of the new (fruits) thou camest forth out of Egypt by night. 2. And thou shalt sacrifice the passover to the Lord thy God, sheep and oxen, in the place the which the Lord thy God shall choose, that his name may be invoked there. 3. Thou shalt not eat leaven upon it: seven days thou shalt eat upon it unleavened bread, bread of affliction, for ye came out of Egypt in haste, that ye may remember the day of your going forth out of (the) land of Egypt, all the days of your life. 4. Leaven shall not be seen by thee in all thy coasts seven days, and none of the flesh which thou shalt sacrifice at evening on the first day shall lie until the morning. 5. Thou shalt not be empowered to sacrifice the passover in any of thy cities, which the Lord thy God giveth thee: 6. But at the place, which the Lord thy God shall choose that his name may be invoked there, thou shalt sacrifice the passover at evening towards sun-set, at the season in which thou camest forth out

of Egypt. 7. And thou shalt boil and roast and eat in the place, wheresoever the Lord thy God shall choose it: and thou shalt return in the morning, and come unto thy houses. 8. Six days thou shalt eat unleavened bread, and on the seventh day (there shall be) a going out, a feast to the Lord thy God: thou shalt not do in it any work, except whatsoever things shall be done for life. 9. Seven weeks thou shalt count out to thyself: when thou beginnest (to put) sickle to harvest, thou shalt begin to count out seven weeks. 10. And thou shalt keep a feast of weeks to the Lord thy God, as thy hand hath ability, (with respect to) whatsoever things the Lord thy God shall give (thee). 11. And thou shalt rejoice before the Lord thy God, thou and thy son, and thy daughter, thy servant, and thy maid, and the Levite, and the proselyte, and the orphan, and the widow that is among you, in the place the which the Lord thy God shall choose, that his name may be invoked there. 12. And thou shalt remember that thou wast a servant in (the) land (of) Egypt, and shalt keep and do these commandments. 13. A feast of tabernacles thou shalt observe to thyself seven days when thou gatherest out of thy threshing-floor and out of thy winepress. 14. And thou shalt rejoice in thy feast, thou and thy son, and thy daughter, thy servant, and thy maid, and the Levite, and the proselyte, and the orphan, and the widow that is in thy cities. 15. Seven days thou shalt feast to the Lord thy God in the

place, the which the Lord thy God shall choose; moreover (this shall be) when the Lord thy God shall bless thee in all thy produce, and in every work of thy hands; and thou shalt be rejoicing. 16. (At) three times of the year shall thine every male appear before the Lord thy God in the place, the which the Lord thy God shall choose: in the feast of the unleavened bread, and in the feast of the weeks, and in the feast of the tabernacle-pitching. Thou shalt not appear before the Lord thy God empty. 17. Each according to (the) power of your hands, according to the blessing of the Lord thy God, which he hath given thee. 18. Judges and secretaries thou shalt make to thyself in thy cities which the Lord thy God giveth thee throughout (thy) tribes, and they shall judge thy people a righteous judgment. 19. They shall not pervert judgment, neither shall they respect a person, neither shall they receive a gift; for the gifts blind (the) eyes of wise men, and take away (the) words of righteous men. 20. Righteously shalt thou follow after the right, that ye may live, and, having gone in, may inherit the land, which the Lord thy God giveth thee. 21. Thou shalt not plant for thyself a grove: thou shalt not make for thyself any tree (to grow) nigh unto the altar of thy God. 22. Thou shalt not set thyself up a pillar, which things the Lord thy God hath hated.

Omissions.

Verse 1. *The Lord thy God brought thee forth*, before “out of Egypt,” substituting *thou camest forth*. Comp. vv. 3, 6.

Verse 3. *Of the land*, after “came out.” So Vulg., Syr., Ar.

Verse 4. *And*, at the beginning. So Vulg.

Verse 10. *Which thou shalt give*, after “ability.” Al. MS. has ὅσα ἂν δῶ σοι. Comp. ver. 17. *Thee*, at the end.

Verse 11. *That is within thy gates*, after “Levite.” Al. MS. has it, substituting *cities* for *gates*. Comp. ver. 14.

Verse 13. *The*, before “tabernacles.” Al. MS. has it.

Verse 15. *Surely*, 𐤒𐤍, before “be rejoicing.” So Vulg.

Verse 16. *And*, before “thou shalt not appear.” So Vulg.

Verse 18. *All*, before “thy cities,” πᾶσαις ταῖς πόλεσι, Al. MS. *Thy*, before “tribes.”

Verse 21. *The Lord*, before “thy God.”

Verse 22. *And*, at the beginning.

Insertions.

Verse 2. *Thy God*, after “which the Lord.” So Vulg., Sam., Syr., and 2 MSS. Similarly in ver. 15.

Verse 7. *And roast*, before “and eat.” They seem to have thought that בָּשָׁל always signified “to boil,” and therefore added these words with reference to Ex. xii. 9. It may mean, however, to cook or dress in any manner, and so Vulg. here, “coques.” Comp. 2 Chron. xxxv. 13, where it is used for both roasting and boiling. The lamb itself was roasted, the offerings which accompanied it, boiled. See also 2 Sam. xiii. 8.

Verse 8. *A feast*, before “to the Lord,” added in the way of explanation, ἐξόδιον being an unusual word. See *Note* on Lev. xxiii. 36. Schleusner thinks that here, as applied to the last day of the Paschal feast, it may have a reference to the Exodus. *In it any*, before “work.” The Sam. has בָּל. So the Syr. and 9 MSS., Geddes, Davidson: alcuno, Diodati. *Save what things shall be prepared (as food) for (any) soul*, at the end. See *Note* on Ex. xii. 16.

Verse 11. *Is*, before “among you,” applied to *the widow*. E. T. supplies “are.” Similarly ver. 14.

Verse 12. *Land*, before “(of) Egypt.” So the Sam. and 9 MSS., Geddes, Davidson.

Verse 20. *Having gone in*, before “may inherit.” So Syr., Jonath. See ch. iv. 1, viii. 1.

Notes.

Verse 1. *New (fruits)*, האביב, “Abib,” E. T. See *Note* on Ex. xiii. 4. “Novarum frugum,” Vulg. The Syr. has “flowers.” The Arab. “corn bruised or rubbed out of the ear.” Comp. Luke vi. 1.

Verse 5. *Cities*, see ch. xv. 22. So Vulg., Onk., Jon., Syr., Sam. Ver., Diodati. Similarly vv. 14, 18.

Verse 7. *Houses*, which then were “tents,” אהלים. Comp. Gen. ix. 21, xxiv. 67, Numb. ix. 15.

Verse 10. *As thy hand hath ability*, מסת נדבת ירך, “with a tribute of a freewill offering of thine hand.” They express the sense sufficiently, though not very literally. E. M. has “sufficiency” for מסת, thus avoiding the apparent contradiction between tribute and freewill offering. Jun. et Trem. separates them: “tributo et voluntaria oblatione.” מסת, in the sense of sufficiency, is from the Syr. Comp. 1 Tim. vi. 6, where it is used for ἀνταρκεία. It is possible that they may have mistaken it for מתנת, as ver. 17.

Verse 19. *Take away*, ἐξαίρει, take away their effect, remove them from the mind, יסלף, “pervert,” E. T., the cause itself, and the statement of it. Comp. Ex. xxiii. 8.

Verse 21. *Thou shalt not make*, οὐ ποιήσεις, אשר תעשה, “which thou shalt make,” E. T., namely, the altar. The Vulg. has “nec facies tibi,” connecting it with what follows. Grabe has ὁ in the text, and οὐ in the margin.

Verse 22. *Which things*. So Vulg. “quæ,” and Jun. et Trem. אשר may be either singular or plural.

CHAPTER XVII.

1. THOU shalt not sacrifice to the Lord thy God a steer or sheep, in the which there is a blemish, any evil thing: for it is an abomination to the Lord thy

God. 2. Moreover when there shall be found in one of thy cities, which the Lord thy God giveth thee, a man or woman who shall do the (thing that is) evil before the Lord thy God, (so as) to have transgressed his covenant, 3. And, having gone, shall serve other gods, and worship them, the sun, or the moon, or any one of those (that are) of the garniture of the heavens, which things he hath not commanded thee, 4. And it be told thee, and thou shalt inquire exceedingly, and lo! the thing hath truly come to pass, this abomination hath been done in Israel: 5. Thou shalt even bring forth that man, or that woman, and ye shall stone them with stones, and they shall die. 6. Upon (the testimony of) two witnesses or upon (the testimony of) three witnesses he shall die: he that dieth shall not die upon (the testimony of) one witness. 7. And the hand of the witnesses shall be upon him first of all to put him to death, and the hand of the people last: and thou shalt put away from yourselves the wicked person. 8. Moreover when a matter shall be beyond thy power in judgment, between blood (and) blood, and between judgment (and) judgment, and between taint (and) taint, and between contradiction (and) contradiction, matters of judgment in your cities, having even arisen thou shalt go up unto the place which the Lord thy God shall choose there, 9. And thou shalt come unto the priests the Levites, and unto the judge, that shall be in those days, and they having sought (it) out, shall declare to thee the

judgment. 10. And thou shalt do according to the thing which they shall declare to thee out of the place, which the Lord thy God shall choose, and shalt observe to do all things whatsoever shall be laid down as law unto thee. 11. According to the law and according to the judgment, which they shall speak to thee, thou shalt do: thou shalt not turn aside from the word which they shall declare to thee, to (the) right or (the) left. 12. And the man, whosoever shall act in pride, so as not to hear the priest who standeth by to minister to the name of the Lord thy God, or the judge, that shall be in those days, even that man shall die, and thou shalt put away the wicked person from Israel. 13. And all the people having heard shall fear, and shall no more live ungodly. 14. Moreover when thou shalt come into the land, which the Lord thy God giveth thee, and shalt inherit it, and dwell upon it, and say, I will set a ruler over me, as even the remaining nations that (are) round about me, 15. Setting thou shalt set over thyself a ruler, him whom the Lord God shall choose: out of thy brethren shalt thou set over thyself a ruler: thou shalt not be empowered to set over thyself a man (that is) an alien, because he is not thy brother. 16. Wherefore he shall not multiply horse to himself, nor shall he bring again the people into Egypt, in order that he may not multiply to him horse: for the Lord hath said, Ye shall not return again by that way any more. 17. And he shall not multiply to himself wives, that

his heart be not turned away : and silver and gold he shall not multiply to himself exceedingly. 18. And when he shall sit in his estate, he shall even write him this Deuteronomy in a book, (obtained) from the priests the Levites, 19. And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord thy God, and to keep all these commandments, and to do these ordinances : 20. That his heart may not be lifted up from his brethren, that he may not go aside from the commandments (to) right or left, in order that he may be of long life in his office, he and his sons, among the sons of Israel.

Omissions.

Verse 2. *Among you*, בקרבך, after "found." Al. MS. has εἰ σοι.

Verse 3. *Either*, ו, before "the sun." So Vulg.

Verse 4. *And thou hast heard (of it)*, after "theo."

Verse 5. *Which have committed that wicked thing, unto thy gates, (even) that man or that woman*, before "and ye shall stone them."

An error of the scribe. Al. MS. has οἷτινες ἐποίησαν τὸ πρᾶγμα τὸ πονηρὸν τοῦτο ἐπὶ τὴν πύλην. The Vulg adds "civitatis tuæ." So the Syr. and Sam. Ver.

Verse 6. *The mouth of*, before "two." Comp. ch. xix. 15, and see 1 Tim. v. 19. Heb. x. 28. Similarly before "one."

Verse 7. *All*, before "the people." Al. MS. has it. *Among*, before "you," 1 Cor. v. 13.

Verse 9. *Sentence of*, before "judgment," דבר.

Verse 10. *That*, before "place." So Vulg. *According to*, before "all." Al. MS. has it.

Verse 11. *Which they shall teach thee*, after "law." So Vulg.

Verse 15. *Thy*, before "God." Al. MS. has it.

Verse 16. *Unto you*, after "said." Al. MS. has it.

Verse 18. *It shall be*, before "when he sitteth on." *The throne of*, after it. Al. MS. has εἶσαι, and δίφρου.

Verse 19. *Of the law*, after “commandments.” *Them*, at the end. Al. MS. has it.

Verse 20. *And*, after “brethren.” *The midst of*, before “Israel.” They substitute *the sons of*. Comp. ch. xviii. 5.

Insertions.

Verse 2. *Moreover*, at the beginning. Similarly vv. 8, 14, marking the principal divisions of the subject.

Verse 3. *Of those (that are)*, after “any one.” Al. MS. has τῶ κόσμῳ τῶ ἐκ τοῦ. *Thee*, at the end. Not in Al. MS.

Verse 7. *And*, at the beginning.

Verse 8. *And between contradiction and contradiction*, after “taint.” There are traces of it in the Vulg. and Onk. See ch. xxi. 5. *There*, at the end, Al. MS. having the whole formula, “that his name should be invoked there;” and in ver. 10.

Verse 10. *Thy God*, after “the Lord.” So the Samar.

Verse 12. *That shall be in those days*, after “judge.” See ver. 9. The Vulg. has “eo tempore,” applying it to the priest.

Verse 14. *Even*, after “as,” καί.

Verse 16. *Not*, after “may.” The prohibition is in order that he may *not*.

Verse 19. *And*, before “to keep.” Not in Al. MS.

Notes.

Verse 3. *He hath not commanded.* The Lord. צויתִי, “I have not commanded,” E. T. Al. MS. has προσέταξα.

Verse 4. *Hath come to pass*, γέγονε, נכון, “certain,” E. T., which supplies “it be” before “true,” “esse,” Vulg. Comp. ch. xiii. 14, where they have σαφῶς.

Verse 8. *Taint*, ἀφή, נגע, by which they mean leprosy, or some of its kindred diseases. See Levit. xiv. 54, ch. xxi. 5, xxiv. 10. So Vulg., Syr., Ar., Onk., Jon., Theodoret. I suppose that E. T. means by “stroke,” blows; cases of assault and battery. Comp. however such expressions as “stroke of palsy,” “coup de soleil,” and see Job xix. 21.

Verse 9. *Having sought it out*, דרשֶׁת, “inquire,” E. T., a direction to the suitor. The Sam. has דכשֶׁן. So Boothroyd.

Verse 12. *To the name*, ἐπὶ τῷ ὀνόματι, אֵת שֵׁם, “there, before,” E. T. They probably read אֵת שֵׁם. See ch. xviii. 5, 7.

Verse 15. *Because*, *ὅτι*, אֲשֶׁר, “who,” E. T. They wished to express the reason more strongly.

Verse 16. *Wherefore*, *διότι*, רַק. “But,” E. T. Al. MS. has πλήν. On the principle of avoiding a foreigner as king, should connexion with foreigners be avoided by the native monarch.

Verse 18. *Deuteronomy*. So Vulg. “Deuteronomium.” מִשְׁנֵה תוֹרָה, “a duplicate of the law.” Comp. Josh. viii. 32. “A copy,” E. T., either the whole law, or this book, or this section only.

CHAPTER XVIII.

1. THERE shall not be to the priests the Levites, to the whole tribe of Levi, a part or inheritance with Israel: the Lord's produce-offerings (shall be) their inheritance, they shall eat them. 2. But there shall not be to them an inheritance among their brethren: the Lord himself (is) his inheritance, as he hath said to him. 3. And this (shall be) the right of the priests (as to) the things (to be received) from the people, from them that sacrifice the sacrifices, whether steer or sheep: thou shalt even give the shoulder to the priest, and the cheeks, and the intestine, 4. And the first-fruits of thy corn, and of thy wine, and of thine oil: and the first-fruit of the shearings of thy sheep thou shalt give him. 5. For him hath the Lord chosen out of all thy tribes, to stand before the Lord God, to minister and to bless in his name, he and his sons, among the sons of Israel. 6. Moreover when the Levite shall come out of one of the cities, out of all the sons of Israel, where he sojourneth, even as his soul desireth, unto the place, which he shall choose, 7. He shall minister in the name of the Lord.

his God, as all his brethren the Levites, who stand there before the Lord thy God: 8. An apportioned portion he shall eat, besides the sale of the patrimonial (possession). 9. Moreover when thou shalt come into the land, which the Lord thy God giveth thee, thou shalt not learn to do according to the abominations of those nations. 10. There shall not be found among thee one that purifieth his son and his daughter with fire, that divineth a divination, that consulteth omens, and that practiseth augury, 11. (That is) a sorcerer, that chanteth an incantation, a speaker from his belly, and an observer of prodigies, one that questioneth the dead. 12. For every one that doeth these things is an abomination to the Lord thy God: for because of these abominations the Lord will destroy them from before thee. 13. Thou shalt be perfect before the Lord thy God. 14. For these nations whom thou dispossessest, the same will hearken to omens and divinations, and to thee not thus hath the Lord thy God permitted. 15. A Prophet from (among) thy brethren, like unto me, shall the Lord thy God raise up unto thee, him shall ye hear. 16. In all things whatsoever thou askedst of the Lord thy God in Choreb in the day of the assembly, (when ye spake,) saying, We will not hear again the voice of the Lord thy God, and we will not see any longer this great fire, neither let us die. 17. And the Lord said unto me, Rightly (have they said) all things, whatsoever they have spoken unto thee. 18. A Prophet

will I raise up to them, from (among) their brethren, like unto thee: and I will put the words in his mouth, and he shall speak to them as I shall command him. 19. And the man who will not hear whatsoever things that Prophet shall speak in my name, I will take vengeance of him. 20. But the prophet, who shall be (so) impious (as) to speak in my name a word, which I have not commanded (him) to speak, and who shall speak in (the) name of other gods, that prophet shall die. 21. Moreover when thou shalt say in thy heart, How shall we know the word, which the Lord hath not spoken? 22. Whatsoever things that prophet shall speak in the name of the Lord, and they come not to pass, and happen not, this (is) the word, which the Lord hath not spoken: that prophet hath spoken with impiety: ye shall not abstain from him.

Omissions.

Verse 1. *And*, before "his inheritance." They give a different turn to the sentence by putting *their* for "his." So Jonath. perhaps thinking that the ו after נחלת, referred to Levi.

Verse 3. *Shall be*, after "this."

Verse 5. *Thy God*, before "chosen." Al. MS. has it. *For ever*, כל הימים, at the end, substituting *among the sons of Israel*. Comp. ver. 6, ch. xvii. 20. Al. MS. has πάσας τὰς ἡμέρας.

Verse 6. *And come*, וכן, after "sojourneth." They thought the previous וכן sufficient. כל, "all," before ונת, "desire," E. T., "voluerit, desiderans," Vulg. *The Lord*, after "which." Al. MS. has it. *Thy*, before "cities." Al. MS. has it.

Verse 7. *Then*, at the beginning. So Vulg. Al. MS. has it.

Verse 8. *Like*, כ, before חלק. Schleusn. thinks that they read מִחֶלֶק, which they translate by μεμερισμένην. A regularly allotted official portion, which would naturally be the same as that of the

other Levites: and this independently of any means which he might possess, arising out of the sale of his property in the city which he left. See Lev. xxv. 32, 33. I do not see why Bishop Horsley pronounces this passage to be unintelligible.

Verse 11. *And*, before “a sorcerer,” similarly before “that chanteth,” before “a speaker,” before “one that questioneth.”

Verse 12. *Thy God*, before “will destroy.” Al. MS. has it. Not in Vulg.

Verse 14. *As for thee*, אַתָּה, after “and.”

Verse 15. *From the midst of thee*, after “a prophet.” Comp. ver. 18.

Verse 18. *Among*, קִרְב, before “their brethren.” Al. MS. has μέσσω. Comp. ver. 15. *My*, before “words.” Al. MS. has ῥῆμά μου. *All*, after “to them.”

Verse 19. *It shall come to pass*, after “and.” So Vulg. Al. MS. has ἐκείνος after ἄνθρωπος, as if reading הוּא. *My words*, after “hear,” or “hearken unto.” Al. MS. has τῶν λόγων αὐτοῦ, and so Vulg.

Verse 20. *Him*, after “commanded.” Al. MS. has it. *Even*, ו, before “that prophet.” So Vulg.

Verse 22. *The thing*, הַדָּבָר, before “come.” Al. MS. has τὸ ῥῆμα. *It*, after “hath spoken.”

Insertions.

Verse 1. *Them*, at the end, namely, the produce-offerings.

Verse 4. *And the*, at the beginning. E. T. supplies “also.” *The*, before “first-fruit.” *And*, before “of thy wine.” So Syr. and Arab.

Verse 5. *Before*, ἐναντι, before “the Lord;” *God*, after it. So Sam. and Syr. *And to bless*, before “in;” *his*, after it. So Samar. See *Omissions*. Comp. ch. x. 8.

Verse 6. *The sons of*, before “Israel.”

Verse 7. *Thy God*, at the end. Not in Al. MS.

Verse 9. *Moreover*, at the beginning. Introducing a new subject. Comp. ch. xvii. 2.

Verse 12. *Is*, before “an abomination.” E. T. supplies “are.” *Thy God*, before “for because.” So the Sam. and ten MSS., Geddes. Syr., Arab., Jon., Davidson.

Verse 14. *The same*, οὗτοι. Perhaps intended to render אֵלֶּיךָ,

preceding אֶל־מַעֲנִיִּים, which is, however, the accusative following יוֹרֵשׁ, and it had been already represented by αὐτούς; or, they thought it required by the change from the neuter ἔθνη, to the masculine οὗς. Comp. ch. xii. 29.

Verse 17. *All things*, before “whatsoever.” So Vulg., Syr. Comp. ch. v. 28. *Unto thee*, at the end. Not in Al. MS.

Verse 19. *That Prophet*, before “shall speak.” Comp. ver. 22.

Verse 22. *That*, before “prophet,” “ille,” Vulg. Not in Al. MS. *Again*, after “not spoken.”

Notes.

Verse 10. *That purifieth*, περικαθαίρων, מַעְבִּיר, “maketh to pass through,” E. T. Comp. Lev. xviii. 21, where see Patrick’s note, 2 Kings xvi. 3. Consecration to the service of the Demon, not destruction, seems intended. “Qui lustret—ducens per ignem,” Vulg., “devoteth by fire,” Boothr., Adam Clarke. See Schleusn. on φοιβάζω. *That consulteth omens*, κληδονιζόμενος, מַעֲוֹן, “an observer of times,” E. T. Specially such omens as were connected with voices or sounds supposed to be heard from heaven. See Note on Gen. iv. 15, and comp. Lev. xix. 26, and ver. 14. The Heb. word seems to point to drawing conclusions from the motion or appearance of the clouds: but such divination is not known to have been practised. Gesenius prefers the notion of fascination, from עַי, “the eye.” *Practiseth augury*, מַנְחִיט, “an enchanter,” E. T. See Note on Gen. xxx. 27.

Verse 11. *That chanteth an incantation*, חֲבֵר חֲבֵר, “a charmer,” E. T. Comp. Ps. lviii. (lvii.) 6, where Aquila has ἐπαοιδήν. Isai. xlvii. 9, 12, in which places it is in connexion with φαρμακεία. So Vulg., Jun. et Trem. There are various interpretations of חֲבֵר, some thinking it to mean the congregating animals together, as Ludolph, *Hist. Æth.* l. i. 16, by a magical power: others giving it the sense of binding, or tying magical knots, so the Sam. Ver. אֶסֶר, and Jonath. Comp. Virg. *Ecl.* 8, and “periapts,” Diog. Laert. 4, 54, 56. See August. in Ps. xxxiii. 13, lxx. 15, and *Epist.* 73, “execranda superstitio ligaturarum.” Also in *Joann.* Tr. 7. In either case some song or formula to be repeated might form part of the charm.

Speaker from his belly, ἐγγαστρίμυθος, שֹׁאֵל אֹזֶן, “consulter with familiar spirits,” E. T., “qui pythones consulat,” Vulg. Comp.

Acts xvi. 16, Lev. xix. 31, xx. 27, 1 Sam. xxviii. 7, 8. The Pythian oracle was of this description. *Observer of prodigies*, τερατοσκόπος, ידעני, "the cunning man," "wizard," E. T., from "wise," Johnson. Bryant imagined that "Ob," אוב, and "Ideoni," ידעני, were the names of two Demons; the latter mentioned by Strabo, L. 4. Vol. i. pp. 58, 265.

Verse 19. *Take vengeance*, שדד, "require," E. T., "ultor existam," Vulg., Jonath.

Verse 20. *Shall be (so) impious (as) to speak*, ἀσεβήσῃ λαλῆσαι, יזיד לדבר, "presume to speak," E. T. Jonath. has ירשע, "shall be wicked." Similarly in ver. 22. Comp. Numb. xiv. 44, ch. i. 43.

Verse 22. *Abstain from him*, ἀφέξασθε αὐτοῦ, through reverence, amounting to fear, תגור, "be afraid," E. T., for his assumed character of a prophet.

CHAPTER XIX.

1. MOREOVER when the Lord thy God shall cause the nations to disappear, which God giveth thee (and their) land, and ye shall take them for an inheritance, and dwell in their cities and in their houses, 2. Three cities thou shalt separate for thyself, in the midst of thy land, which the Lord thy God giveth thee. 3. Mark out for thyself the way, and thou shalt divide into three parts the coasts of thy land, which the Lord thy God distributeth to thee, and there shall be a refuge there for every slayer. 4. Moreover this shall be the ordinance of the slayer, whosoever shall flee thither, and shall live: whosoever shall smite his neighbour, not knowingly, and the same (hath) not (been) hating him before yesterday and the third day. 5. And whosoever shall enter with (his) neighbour into the wood to collect timber, and his hand shall

strike out with the axe as he heweth the tree, and the iron falling out from the wood shall hit (his) neighbour, and he die, the same shall flee for refuge into one of those cities, and shall live. 6. Lest he that taketh kinsman's vengeance for the blood having pursued after him that hath slain, because in (his) heart he hath become greatly heated, shall even overtake him, when the way shall be too long, and smite his life: and (yet) to that man there is no judgment of death, because he was not hating him before yesterday, nor before the third day. 7. Therefore I command thee this thing, saying, Three cities thou shalt separate for thyself. 8. Moreover if the Lord thy God shall enlarge thy borders, as he sware to thy fathers, and the Lord give thee all the land which he said that he would give to thy fathers, 9. When thou shalt hearken to do all these commandments, which I command thee this day, to love the Lord thy God, to walk in all his ways, all the days (of thy life), thou shalt add for thyself yet three cities unto these three. 10. And guiltless blood shall not be shed in the land which the Lord thy God giveth thee in allotment, and there shall not be among thee (one) guilty of blood. 11. But when there shall be among thee a man hating his neighbour, and he shall lie in wait for him, and rise up against him, and smite his life, and he die, and (that man) shall flee into one of those cities, 12. The senate of his city they shall even send, and they shall take him thence, and shall deliver him into (the) hands

of them that take kinsman's vengeance for the blood, and he shall die. 13. Thine eye shall not spare him, and thou shalt purge away the guiltless blood from Israel, and it shall be well with thee. 14. Thou shalt not remove the boundaries of (thy) neighbour, which thy fathers have set in the inheritance which thou shalt have assigned as thy portion in the land, which the Lord thy God giveth thee in allotment. 15. One witness shall not remain to testify against a man as to every iniquity, and as to every offence, and as to every sin, which he may sin: in the mouth of two witnesses, and in the mouth of three witnesses, shall every word be established. 16. Moreover when an unrighteous witness shall arise against a man, accusing him of impiety, 17. The two men shall even stand, between whom is the strife, before the Lord, and before the priests, and before the judges, who may be in those days. 18. And the judges shall inquire diligently, and lo! an unrighteous witness hath testified unrighteous things, he hath stood against his brother. 19. And ye shall do to him even as he wickedly designed to do against his brother, and thou shalt put away from among you the evil thing. 20. And they that remain, having heard, shall fear, and shall not add to do any more according to that evil thing among you. 21. Thine eye shall not spare him: (thou shalt exact) a life for a life, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot.

Omissions.

Verse 1. *The Lord thy*, before "God giveth." *Their*, before "land." Al. MS. has *thy*, and *their*.

Verse 2. *To possess it*, at the end.

Verse 5. *His*, after "with." Al. MS. has it, and after "hit." Similarly ver. 11.

Verse 6. *His*, before "heart." Al. MS. has it.

Verse 9. *Them*, after "to do," which their mode of combining the words renders unnecessary. *And*, before "to walk." *Then*, before "thou shalt add." Al. MS. has *καί*.

Verse 10. *Thy*, before "land." So Vulg. Al. MS. has it.

Verse 14. *Thy*, before "neighbour." Al. MS. has it, and before "inheritance," and adds *κληρονομήσαι αὐτήν*, at the end. The Syr. has no pronoun after "inheritance."

Verse 18. *The*, before "witness," which they render by a verb.

Insertions.

Verse 1. *Moreover*, at the beginning, introducing a different subject. Similarly ver. 16.

Verse 4. *Shall be*, before "the ordinance." So Vulg. "Is," E. T.

Verse 6. *There is*, before "no judgment." So Vulg. E. T. supplies "was." *properly* is understood.

Verse 7. *This thing*, after "command thee."

Verse 8. *The Lord*, before "give."

Verse 9. *All*, before "his ways."

Verse 10. *Not*, before "be among," "no sis," Vulg., Boothroyd, Jun. et Trem. The affirmative form requires the introduction of "so." Supplied by E. T.

Verse 11. *Among thee*, *ἐν σοί*, before "a man." The whole people is addressed.

Verse 13. *It shall be*, before "well," "it may go," E. T., "sit," Vulg.

Verse 14. *Thy*, before "fathers."

Verse 15. *To testify*, before "against." *And*, after "offence." *Every*, before "word," "omne," Vulg. See Matt. xviii. 16. 2 Cor. xiii. 1.

Verse 17. *And*, after "the Lord." *Before*, *ἐναντι*, before "the judges."

Verse 21. *Him*, after "spare." See ver. 13. "Ejus," Vulg.

Notes.

Verse 5. *Strike out*, נִרְחָה, “fetcheth a stroke,” E. T. ἐκκρούσῃ, the reading of Al. MS., seems preferable to ἐκκρουσθή. The latter, however, may mean that the hand was repelled, as by striking against some knot, or harder part of the wood.

Verse 14. *Thy fathers*, רִאשֵׁינִים, “they of old time,” E. T., “priors,” Vulg., “thy forefathers,” Boothr. They seem to have concluded that the law was not intended to take effect immediately. Indeed it was not likely that the Canaanitish boundaries of properties would be generally respected. Some, however, might have so durable and permanent a character as to be adopted for convenience sake by the new possessors.

Verse 15. *Remain*, ἐμμενῇ, “in the place where testimony is given: if found to be the only witness, shall be ordered to stand down, or depart.” יָקוּם, “rise up,” E. T.

Verse 18. *Stood against*, ἀντέστη, עָנָה, “testified,” E. T. Stood up, or forth, as a witness or accuser. Comp. Is. iii. 9, lix. 12, Jer. xiv. 7.

Verse 19. *Wickedly designed*, זָמַם, “thought,” E. T. It is most usually applied to evil thoughts. See Prov. xxx. 32, xxi. 27, xxiv. 9.

CHAPTER XX.

1. MOREOVER when thou shalt go forth to war against thine enemies, and see horse and rider and people more than thou, thou shalt not be afraid of them, for the Lord thy God (is) with thee, who brought thee up out of (the) land of Egypt. 2. And it shall be when thou shalt draw nigh to the war, even the priest having approached shall speak to the people, and say unto them, 3. Hear, O Israel: you go this day to the war against your enemies: let not your heart faint, fear not, neither be confounded, nor turn away from their presence. 4. For the Lord your God (is) he that goeth in advance along with you, to

fight with you against your enemies, to save you.

5. And the scribes shall speak unto the people, saying, Who (is) the man that hath built a new house, and hath not dedicated it? let him go, and return to his house, lest he die in the war, and another man shall dedicate it. 6. And who (is) the man that hath planted a vineyard, and hath not been gladdened by it? let him go and return to his house, lest he die in the war, and another man shall be gladdened by it. 7. And who (is) the man, that hath betrothed a wife, and hath not taken her? let him go and return to his house, lest he die in the war, and another man shall take her. 8. And the scribes shall continue to speak unto the people, and shall say, Who (is) the man that feareth and is a coward at heart? let him go and return to his house, that he may not make the heart of his brother cowardly, as his own (is). 9. And it shall be when the scribes shall cease speaking unto the people, they shall even appoint rulers of the army, leaders of the people. 10. Moreover when thou shalt approach unto a city to fight against them, do thou even summon them peaceably. 11. If indeed they answer thee (in) peaceable (terms), and open to thee, it shall be (that) all the people, they that have been found therein, shall be tributaries to thee, and thy subjects. 12. But if they become not subject to thee, and make war against thee, thou shalt besiege it, 13. Until the Lord thy God shall deliver it to thee into thy hands, and thou shalt smite every male thereof

with slaughter of the sword, 14. With (reservation) only of the women, and the young children: and all the beasts, and all things whatsoever shall be in the city, even all the moveables thou shalt make a booty for thyself, and shalt eat all the booty of thine enemies, whom the Lord thy God giveth to thee. 15. Thus shalt thou treat all the cities that are exceeding far from thee, (that are) not of the cities of those nations whom the Lord thy God giveth to thee to inherit their land. 16. (In them) thou shalt not save alive any breathing thing. 17. But with an anathema thou shalt anathematize them, the Chetean, and Amorrhean, and Chananean, and Pherezean, and Evean, and Jebusean, and Gergesean, even as the Lord thy God commanded thee; 18. That they may not teach you to do all their abominations, whatsoever they have done to their gods, and (which if ye do) ye shall sin before the Lord your God. 19. Moreover when thou shalt lay siege about (any) one city many days to fight against it unto its capture, thou shalt not destroy the trees thereof, (by proceeding) to put steel unto them; but rather thou shalt eat of it, but shalt not cut it down: is the tree that (is) in the field a man to go in from thy presence unto the palisade? 20. But (the) tree which thou knowest that it is not of eatable fruit, that thou shalt destroy and shalt cut down, and shalt build a palisade against the city, which maketh the war against thee, until it be given up.

Omissions.

Verse 11. *It shall be*, before “if.” So Vulg. Al. MS. has it. *Then*, after “open to thee.” So Vulg.

Verse 14. *Thereof*, after “moveables.” So Vulg.

Verse 15. *Which (are)*, before “not.” Al. MS. has *ai*.

Verse 16. *But of the cities of these people*, at the beginning. Al. MS. has ἰδοὺ δὲ (הנה רק) ἀπὸ τῶν πόλεων τούτων.

Verse 17. The repetition of the article before the names of each of the nations, after the first.

Verse 18. *After*, כ, before “all.”

Insertions.

Verse 1. *Moreover*, at the beginning. Similarly vv. 10, 19, marking, as before, the principal divisions of the subject. *And*, before “a people.” Supplied by E. T. and Vulg. So the Sam. and Arab.

Verse 13. *To thee*, after “deliver it.” Not in Al. MS. which has παραδώσει. παραδῶ σοι may be a corruption of this. Comp. however ch. xxi. 10.

Verse 14. *All*, before “the beasts.” *Even*, καί, before “all the moveables.” *All*, before “the booty.”

Verse 15. *Their land*, at the end.

Verse 17. *And Gergesean*, after “Jebusean.” The Sam. has the Chananean first, and the Gergesean third. Jonath. in ver. 15 calls them the seven nations. Comp. Josh. ix. 1, xxiv. 11.

Verse 19. (*Any*) *one*, μίαν, before “city.” Not in Al. MS. “Aliquam,” Jun. et Trem.

Notes.

Verse 5. *The scribes*, הַיִּטְטָרִים, “the officers.” E. T. The Syr. and Sam. Ver. have סַפְרָא. Comp. Ex. v. 6, Numb. xi. 16, ch. xvi. 18. “Ufficiali,” officials, Diodati, “moderatores,” Jun. et Trem., “Amtleute,” Luther. Verse 9 shews that they were distinct from the military leaders.

Verse 6. *Been gladdened*, חָלַל, “eaten.” E. T., “made it common,” E. M. In ch. xxviii. 30 they have τρυγήσεις, as if it were תִּאֲנַר, which occurs in ver. 39 of that chapter. Comp. Jer. xxxi. 5,

Judg. ix. 13, Ps. lxxxvi. 7. Diodati combines both ideas, “cominciata a godere in uso commune.” The Syr. has עצר, “trod the grapes.” See Patrick’s note.

Verse 8. *Make cowardly*, יָמַס, “faint,” E. T. The Sam. has יָמַס. So Vulg. “pavere faciat;” Horsley.

Verse 10. *Them*, the inhabitants, ה, “it,” E. T., αὐτήν, Al. MS. after ἐκπολεμῆσαι. Comp. ver. 19. *Them* is better after ἐκκαλέσαι. Comp. 1 Sam. xi. 3, 10.

Verse 12. *Become subject*, ὑπακούσωσι. Comp. ὑπήκοοι, ver. 11. תְּשַׁלֵּם, “make peace,” E. T., not on equal terms, but on such conditions as are expressed in the foregoing verse. See Josh. x. 1.

Verse 13. *Until*, ו, “and when,” E. T. Comp. ver. 20. Al. MS. has καί, with the verb in the future. See *Insertions*.

Verse 19. *Is the tree that (is) in the field a man, to go in from thy presence unto the palisade?* כִּי הָאֵדָם עֵץ הַשָּׂדֶה לְבָא מִפְּנֵיךְ בַּמִּצּוֹר, “for the tree of the field (is) man’s (life); to employ them in the siege,” E. T. This seems supplying too much. The meaning may be, Can you make the tree an active auxiliary, as if it were a human being, to go before you, form a sort of forlorn hope, in the attack? I think מִצּוֹר must be applied to the works erected by the attacking force, see ver. 20, and not to any defensive bulwark: and this is the objection to Diodati’s translation, “dentro alla fortezza, fuggendo d’innanzi a te.” So however Onkelos, R. Bechai ap. Patrick, Syr. and Saadiah ap. Rosenmüller, Horsley. Luther has “dass es vor dir ein Bollwerk seyn möge.”

CHAPTER XXI.

1. **MOREOVER** when there shall be found (one) wounded to death in the land which the Lord thy God giveth thee to inherit, having fallen in the plain, and they know not (him) who hath smitten (him), 2. Thy senate shall come forth, and thy judges, and they shall measure to the cities that (are) round about the (man) wounded to death: 3. And it shall be (that) the city that is near to the (man) wounded to death, even the

senate of that city shall take an heifer from among the beeves, which hath not been worked, and which hath not drawn yoke. 4. And the senate of that city shall bring down (the) heifer into a rough valley which hath not been worked neither is sown, and shall divide the sinews of (the neck of) the heifer in the valley. 5. And the priests, the Levites, shall draw near, for them hath the Lord God chosen to attend on him, and to bless in his name; and by their mouth shall be (decided) every strife, and every taint. 6. And all the senate of that city, they that are near to the man wounded to death, shall wash (their) hands over the head of the heifer that hath had the sinews (of the neck) divided in the valley: 7. And answering, they shall say, Our hands have not shed this blood, and our eyes have not seen. 8. Be merciful to thy people Israel, (to those) whom thou hast redeemed, O Lord, that there be not innocent blood among thy people Israel. And the blood shall be atoned for to them. 9. Thus shalt thou take away the innocent blood from among yourselves, when thou shalt do the (thing that is) good and that (is) pleasing in the sight of the Lord thy God. 10. Moreover when having gone forth to war against thine enemies, the Lord shall even deliver (them) to thee into thine hands, and thou shalt seize on the booty of them, 11. And shalt see among the booty a woman fair in appearance, and shalt desire her, and take her to thyself (to) wife; 12. Thou shalt even bring her in into thy house, and shalt shave her

head, and pare her nails, 13. And take away the garments of (her) captivity from her: and she shall reside in thy house, and shall weep for (her) father and mother (during the) days of a month: and afterward thou shalt go in unto her, and shalt cohabit with her, and she shall be thy wife. 14. And it shall be, if thou delight not in her, thou shalt send her away free, and by sale she shall not be sold for money: thou shalt not despise her, because thou hast humbled her. 15. Moreover when a man shall have two wives, one of them beloved, and one of them hated, and the beloved and the hated bear (children) to him, and (the) son of the hated be (the) firstborn, 16. It shall even be on whatsoever day he shall apportion to his sons his goods, he shall not be empowered to give as to a firstborn to the son of the beloved, having overlooked the son of the hated, the first-born: 17. But he shall acknowledge the first-born, (the) son of the hated, (so as) to give him double of all things whatsoever shall be found (belonging) to him, because he is (the) beginning of his children, and him the birth-right befitteth. 18. Moreover when any man shall have a disobedient and provoking son, not obeying (his) father's voice, and (his) mother's voice, and they correct him, and he hear them not, 19. His father and his mother having even taken him, shall also bring him out to the senate of his city, and to the gate of the place, 20. And shall say to the men of their city, This our son disobeyeth and provoketh, he doth not

obey our voice, joining in banquetings he committeth excess of wine; 21. And the men of his city shall stone him with stones, and he shall die; and thou shalt put away from yourselves the wicked person: and the rest, having heard, shall fear. 22. Moreover when there shall be in any one a sin, (and) a judgment of death, and he die, and ye hang him on a tree, 23. His body shall not pass the night upon the tree, but with burial shall ye bury it in that day; for cursed by God (is) every one that hangeth on a tree: and ye shall by no means pollute the land, which the Lord thy God giveth thee in allotment.

Omissions.

Verse 1. *It*, after "to inherit it." The Vulg. omits both.

Verse 2. *Then*, at the beginning. So Vulg. Diodati, "escano fuori."

Verse 3. *In*, before "yoke." So Vulg., Arab., Jun. et Trem.

Verse 4. *The*, after "bring down." Al. MS. has it. *There*, before "in the valley." So Vulg.

Verse 5. *Thy*, before "God." Al. MS. has it. *Of the Lord*, after "name," substituting αὐτοῦ. So Vulg., Arab., Jonath.

Verse 6. *Their*, before "hands."

Verse 8. *And lay*, before "not," substituting "that there be;" "non permetterò che vi sia," Diodati.

Verse 10. *Them*, after "deliver." Al. MS. has it.

Verse 13. *Her*, before "captivity," also before "father." and before "mother." Al. MS. has them, except the last. Comp. ver. 18.

Verse 15. *Children*, after "bear."

Verse 18. *His*, before "father's," and before "mother's." Al. MS. has them. Not in Vulg.

Verse 19. *His*, before "place." Al. MS. has πῶλεως αὐτοῦ: "judicii," Vulg.

Verse 21. *All*, before “the men.” So Vulg. *All Israel*, before “having heard,” substituting “the rest.”

Verse 23. *Thy*, before “land.”

Insertions.

Verse 1. *Moreover*, at the beginning. Similarly vv. 10, 15, 18. *And*, before “they know not,” supplied by E. T. and Vulg.

Verse 3. *From among*, before “the beeves,” “de,” Vulg.

Verse 6. *The head of*, before “the heifer.”

Verse 9. (*That is*) *good and*, before “that (is) pleasing.” *Thy God*, at the end. Al. MS. substitutes it for “the Lord,” omitting “thy.”

Verse 10. *To thee*, after “deliver (them).” Comp. ch. xx. 13. Not in Al. MS.

Verse 11. *Her*, after “take.” So E. T.

Verse 15. *Of them*, before “beloved,” and before “hated.”

Verse 17. *And*, after “children.” So Vulg.

Verse 23. *Every one*, *πᾶς*, before “that hangeth,” *on a tree*, after it, “in ligno,” Vulg. See Gal. iii. 13, and comp. ver. 22, and the beginning of this.

Notes.

Verse 4. *Divide the sinews (of the neck)*: the last words seem requisite to give the full meaning of עֶרֶף. Perhaps division of the spinal cord, so causing death, without an absolute separation of the head from the body, is the thing intended. Theodotion in *Exod.* xiii. 13, has *νωτοκοπήσεις*, and עֶרֶף, the noun, usually means “the nape or back of the neck.” The Vulg. has “*cervices cædent*.” In Job xxx. 17, they have *νεῦρα* for עֶרֶקִים, supposed by many to mean “arteries.”

Verse 14. *Free*, לַנֶּפֶשׁ, “whither she will,” E. T., “*liberam*,” Vulg., Arab. They give the sense sufficiently, though not closely. Perhaps they read לַחֲפָשִׁי. Comp. *Exod.* xxi. 26, 27. *Despise*, ἀθετήσεις, “set her at nought,” “make light of her;” “treat her contemptuously, as a chattel to be bought and sold.” תַּתְעֲמֹר, “make merchandise of her,” E. T. The Vulg. has “*opprimere per potentiam*,” and so LXX. *καταδυναστεύσας*, ch. xxiv. 9. See Bishop Horsley: “treat her as a slave,” Gesen., Boothr.

Verse 16. *Having overlooked*, פני על, "before," E. T., perhaps, *in the presence of*, he being alive must not be ignored, as if he were non-existent. Comp. Gen. xi. 28, ch. xxii. 1.

Verse 17. *Children*, אנו, "his strength," E. T., "liberorum," Vulg., Syr. See Gen. xlix. 3.

Verse 20. *To the men*, אל זקני, "to the elders," E. T. The Samar. has אנשי. Comp. ver. 21. *Joining in banquetings*, συμβολοκοπῶν, ללן "he is a glutton," E. T. The banquets are intended in which each contributed his own portion of the good cheer, Prov. xxiii. 20, xxviii. 7, Ecclus. ix. 10, xviii. 33, ἐπὶ συμβολαῖς πολλάκις δεδειπνηκότων, Athen. *Deipnos*. 13. 1. See an abuse of this, 1 Cor. xi. 21. The virulent malice of the calumniators of our Lord is strongly shewn by a comparison of this passage with Matt. xi. 19.

Verse 22. *And he die*, והמות, "and he be to be put to death," E. T. See Bishop Pearson's criticism on this translation in his notes to the *Exposition of the Creed*, Vol. II. p. 263, Oxf. Edit. of 1797. Crucifixion, or suspension, while alive, was not a Jewish punishment. So Onk. יתקטל, and the Arab. The Syr. puts it at the end of the verse. Jonath has "and he is condemned to be stoned; and afterwards they hang him."

CHAPTER XXII.

1. HAVING seen the steer of thy brother or his sheep wandering in the way, thou shalt not overlook them: with bringing thou shalt bring them again to thy brother, and restore (them) to him. 2. But if thy brother be not near unto thee, and thou know him not, thou shalt take it within into thine house, and it shall be with thee until thy brother shall seek them, and thou shalt restore (them) to him. 3. Thus shalt thou treat his ass, and thus shalt thou treat his garment, and thus shalt thou do with respect to every lost thing of thy brother's: whatsoever things shall be

lost by him, and thou find (them) thou shalt not be empowered to overlook. 4. Thou shalt not see the ass of thy brother, or his steer, fallen in the way, thou shalt not overlook them, raising thou shalt raise (them) up with him. 5. A man's habiliments shall not be on a woman, neither shall a man put on female clothing, for every one who doeth these things is an abomination to the Lord thy God. 6. Moreover when thou shalt meet with a nest of birds before thy face in the way, either upon any tree, or on the ground, (with) young ones or eggs, and the mother shall be brooding over the young ones or over the eggs, thou shalt not take the mother with the children: 7. With dismissal thou shalt dismiss the mother, but the little children thou shalt take to thyself, that it may be well with thee, and thou mayest live many days. 8. When thou shalt build a new house, thou shalt also make a battlement for thy roof, and shalt not cause manslaughter in thy house, when he that falleth shall fall therefrom. 9. Thou shalt not sow thy vineyard (with) different (seed), lest the fruit be sanctified, and the seed, whatsoever thou shalt sow with the fruit of thy vineyard. 10. Thou shalt not plough with a steer and an ass together. 11. Thou shalt not put on a counterfeit (garment) wool and linen in the same (piece). 12. Twists shalt thou make to thyself upon the four borders of thy coverings, wherewith thou shalt be covered. 13. Moreover when any one shall take a wife and cohabit with her, and shall hate her,

14. And lay upon her words of pretext, and bring against her an evil name, and say, I took this woman, and having come unto her, I found not her tokens of virginity: 15. The father of the damsel, and the mother, having even taken the tokens of the damsel's virginity, shall bring (them) forth unto the senate to the gate. 16. And the father of the damsel shall say to the senate, I gave this man this my daughter (to) wife, and having hated her, 17. He now layeth upon her words of pretext, saying, I have not found tokens of virginity in thy daughter: and these are the tokens of my daughter's virginity: and they shall unroll the garment before the senate of the city. 18. And the senate of that city shall take that man, and they shall chastise him, 19. And shall fine him an hundred sici, and give (them) to the father of the young woman, because he hath caused to go forth an evil name against an Israelitish virgin, and she shall be his wife: he shall not be empowered to send her away (during) all the time (of his life). 20. But if that saying be founded on truth, and the tokens of virginity be not found for the young woman, 21. They shall even bring the young woman forth to the doors of the house of her father, and shall stone her with stones, and she shall die, because she hath wrought foolishness among (the) sons of Israel, (so as) to give over to fornication the house of her father: and thou shalt put away from among yourselves the wicked person. 22. Moreover when a man shall be found lying with

a woman who cohabiteth with a husband, ye shall slay both, the man that lieth with the woman, and the woman: and thou shalt put away the wicked person from Israel. 23. When there shall be a damsel, a virgin, espoused to a husband, and a man, having found her in the city, shall lie with her, 24. Ye shall bring both forth to the gate of their city, and they shall be stoned with stones, and shall die: (ye shall stone) the young woman, because she cried not out in the city, and the man, because he hath humbled the wife of (his) neighbour: and thou shalt put away the wicked person from among yourselves. 25. But if a man find the damsel, that hath been espoused, in a plain, and, having used force, lie with her, ye shall slay him only that lay with her: 26. And in the young woman there is no sin (worthy) of death: as if any man were to rise up against (his) neighbour, and destroy his life, so (is) this thing: 27. For he found her in the field: the damsel that was espoused cried out, and there was none to help her. 28. But when any man shall find the damsel, the virgin, who hath not been espoused, and, having used force, shall lie with her, and be found, 29. The man that hath lain with her shall give the father of the young woman fifty didrachms of silver, and she shall be his wife, because he hath humbled her: he shall not be empowered to send her away all the time (of his life). 30. A man shall not take the wife of his father, and he shall not reveal his father's covering.

Omissions.

Verse 2. *It*, after “restore.” Al. MS. has it.

Verse 3. *And*, at the beginning. So E. T. and Vulg. *With*, before “his ass,” and before “his garment.” ποιέω, however, often governs its noun without the intervention of a preposition. At the third occurrence of *With* it is rendered by κατά. *Them*, after “thou find.” Al. MS. has αὐτά.

Verse 15. *Her*, before “mother.” *Of the city*, after “senate.” Comp. vv. 17, 18.

Verse 16. *To*, before “wife.” Similarly ver. 19, where see E. T. So Vulg. and ver. 29.

Verse 17. *Lo*, before “he layeth,” substituting νῦν.

Verse 19. *His*, before “days.” Similarly ver. 29.

Verse 21. *The men of her city*, before “shall stone her.” Al. MS. has it.

Verse 22. *Then*, *ye*, before “ye shall slay.” *Also*, *ye*, after it. Not in E. T. Al. MS. has ἅμα.

Verse 24. *Then*, at the beginning. So Vulg. *His*, before “neighbour.” Al. MS. has it. Similarly ver. 26.

Verse 25. *The man*, before “having used.” So Vulg., Diodati. *The man*, before “only.” So Vulg. Al. MS. has it. *Her*, after “force.” Comp. ver. 28.

Verse 26. *To the damsel thou shalt do nothing*, after the first “and.” Al. MS. has it.

Verse 28. *Her*, after “lay hold on.” Al. MS. has αὐτήν. The Vulg. omits the pronoun, here and ver. 25.

Verse 29. *Then*, at the beginning. So Vulg.

Insertions.

Verse 1. *In the way*, after “wandering.” Comp. ver. 6. *And restore (them) to him*, at the end. See ver. 2.

Verse 5. *Is*, before “an abomination.” So Vulg. E. T. supplies “are.”

Verse 6. *Moreover*, at the beginning. Similarly vv. 13, 22, 23, 28. *Either*, after “way.”

Verse 9. *Thy*, before “vineyard.” E. T. has it.

Verse 16. *This*, before “my daughter.”

Verse 17. *Her*, after "layeth upon." E. T. supplies "against her," "ei," Vulg.

Verse 19. *Sicli*, after "hundred." E. T. supplies "shekels," and Vulg. "siclis." So Jonath.

Verse 20. *And*, before "the tokens," supplied by E. T. and Vulg.

Verse 21. *(The) sons of*, before "Israel."

Verse 27. *There was*, before "none," supplied by E. T., "affuit," Vulg.

Verse 28. *The*, before "damsel," and before "virgin." It might be translated *any*.

Verse 29. *Didrachms*, after "fifty." E. T. supplies "shekels," "siclos," Vulg. See Gen. xx. 16, xxiii. 15, ver. 19. So Jon. and Diodati.

Notes.

Verse 1. *Overlook*, התעלמת with ם, "hide thyself from," E. T. In Lev. xx. 4, it is followed by עיניהם, "their eyes," and is in Hiphil. It means to close, or turn away the eyes, from an object we do not wish to see. The Vulg. has "præteribis." Comp. Luke x. 31, 32, and see Ps. lv. 1, Isai. lviii. 7. The Syr. has תהמא, "neglect." See in it Acts xviii. 17, Heb. xii. 5, and so the Arab. Jonath. has "removebitis scientiam vestram ab illis:" *ignore* them. Comp. ch. xxi. 16, and in ver. 4, "comprimetis oculos vestros ab eis." The Vulg. has "negligas," in ver. 3, and "despicias," in ver. 4: "neglect," Boothroyd.

Verse 6. *The mother with the children*. See *Note* on Lev. xxii. 28, and comp. 1 Sam. vi. 10, xiv. 32, Gen. xxxii. 15.

Verse 8. *In thy house*; "if he fell over the parapet into the inner court," *Pict. Bible*. See Homer, *Odyss.* K. 559. But E. T. probably gives the true meaning. The Vulg. has "in domo tua."

Verse 9. *Be sanctified*, תקדש, "be defiled," E. T., "pariter sanctificentur," Vulg. I take this latter translation to express the sense most correctly. The consecration of the various sorts of produce ought properly to take place at different times with different ceremonies; which, if all were confusedly blended together, could not be. Jonath. has "ne forte tenearis comburero mixtum semen." Theodoret explains it as if that which was so sown became wholly devoted to God: or, its use became interdicted,

as though it had been so. See Diodati's note. Rosenm. has "devota sit." Boothr. "become sacred." So Jun. et Trem.

Verse 12. *Twists*, στρεπτά, נרילים, "fringes," E. T. In Syr. and Arab. the verb means "to twist:" "fimbria funiculis constans." Rosenm., "institæ," Jun. et Trem., "funiculos in fimbriis," Vulg. *Borders*, κρασπέδων, כנפות, "quarters," E. T., "wings," E. M., "angulos," Vulg., "corners," Boothr., "oris," Jun. et Trem. *Coverings*, περιβολαίων, כסות, "vesture," E. T., "pallii," Vulg., "tegumenti," Jun. et Trem. Many think that this precept is a repetition of Numb. xv. 38. It will be observed, however, that with the exception of כנף, the words are all different, which leads to the supposition that a different thing is intended, namely, the coverlet, drawn over the bed at night. So Houbigant, Bp. Horsley, Harmer, Boothroyd: and the passage Exod. xxii. 27, may have reference to this also. Comp. ver. 30, ch. xxiv. 14, 15.

Verse 14. *Words of pretext*, עלילת דברים, "occasions of speech," E. T. Leo explains it, "actions which have no existence except in his words." Comp. Hos. x. 4, where some think that אלות should be עלות, Ps. cxl. 4, Dan. vi. 5. Similarly ver. 17.

Verse 26. *Destroy his life*, literally, "murder his life;" φονεύση αὐτοῦ ψυχὴν, רצחו נפֿט, "slayeth him," E. T. The Vulg. has "occidit animam ejus." Comp. Gen. xxxvii. 21, ch. xxvii. 25, Ezek. xiii. 19, Wisd. i. 11.

Verse 30. *Covering*, συγκάλυμμα, by which they may mean the covering of the bed. Comp. ver. 12. כנף, "skirt," E. T. See Ruth iii. 9, where they have περύγιον. The Vulg. has "operimentum" here, and "pallium," in Ruth. In ch. xxvii. 20, more decidedly, "operimentum lectuli."

CHAPTER XXIII.

1. A MAN emasculated by compression or by amputation shall not enter into the Lord's assembly.
2. (One born) of a harlot shall not enter into the Lord's assembly.
3. An Ammanite and a Moabite shall not enter into the Lord's assembly, and unto (the) tenth generation he shall not enter into the

Lord's assembly, nor even for ever. 4. Because they did not meet you with bread and water in the way, as ye came out from Egypt, and for that they hired against thee Balaam son of Beor out of Mesopotamia to curse thee. 5. And the Lord thy God would not hear Balaam, and the Lord thy God turned the curses into a blessing, because the Lord thy God loved thee. 6. Thou shalt not speak to them things peaceable and advantageous to them all thy days for ever. 7. Thou shalt not abominate an Idumean, for he is thy brother. Thou shalt not abominate an Egyptian, for thou wast a sojourner in his land. 8. When sons shall be born to them, in (the) third generation they shall enter into the Lord's assembly. 9. Moreover when thou shalt go forth to encamp against thine enemies, thou shalt even keep (thyself) from every evil thing. 10. When there shall be among thee a man who shall not be clean from his issue by night, he shall even go forth without the camp, and shall not enter into the camp. 11. And it shall be, towards evening he shall wash his body with water, and when the sun is gone down he shall enter into the camp. 12. And there shall be a place for thee without the camp, and thou shalt go forth thither without. 13. And thou shalt have a paddle at thy girdle: and it shall be, when thou shalt sit apart without (for a certain purpose) thou shalt also dig therewith, and bringing over (the earth) shalt cover thine indecency: 14. For the Lord thy God walketh in thy camp to rescue thee, and to deliver up

thine enemy before thy face: and thy camp shall be holy, and indecency of (any) thing shall not be seen in thee, and (which if he seeth) he will turn away from thee. 15. Thou shalt not deliver up a servant to his master, who shall be added to thee from his master. 16. He shall dwell with thee, among you he shall dwell wheresoever it may please him: thou shalt not trouble him. 17. There shall not be a harlot of Israel's daughters, and there shall not be a fornicator of Israel's sons. There shall not be (one) of Israel's daughters who bringeth tribute (of her chastity), and there shall not be one initiated of Israel's sons. 18. Thou shalt not offer a harlot's hire nor a dog's exchangeable value to the house of the Lord thy God for any vow; for even both (of them) are an abomination to the Lord thy God. 19. Thou shalt not exact from thy brother interest of money, and interest of food, and interest of any thing whatsoever that thou shalt lend out. 20. From the alien thou shalt exact interest: but from thy brother thou shalt not exact interest, that the Lord thy God may bless thee in all thy works upon the land into which thou goest in thither to inherit it. 21. Moreover when thou shalt vow a vow to the Lord thy God, thou shalt not delay to pay it; for the Lord thy God requiring will require it of thee, and it will be sin in thee. 22. But when thou shalt not be willing to vow, it is not sin in thee. 23. Thou shalt keep the things that go forth between thy lips, and shalt perform even as thou hast vowed

to the Lord God (the) gift, that which thou hast spoken with thy mouth. 25. Moreover when thou shalt enter into thy neighbour's harvest, thou mayest even gather with thine hands ears of corn, and a sickle thou shalt by no means put unto thy neighbour's harvest 24. Moreover when thou shalt enter into the vineyard of thy neighbour, thou shalt eat the grapes, as much as thy soul may be filled (withal), but thou shalt not put (any) into a vessel.

Omissions.

Verse 2. *Even to his tenth generation shall he not enter into the congregation of the Lord*, at the end.

Verse 4. *Pethor*, before "of Mesopotamia," Numb. xxii. 5, 6. Not in Vulg.

Verse 5. *Unto thee*, after "blessing." The Vulg. has "tuam."

Verse 16. *In that place which he shall choose*, before "wheresoever," a word large enough to include it. Al. MS. has ἐν παντὶ τόπῳ. *In one of thy gates*, after "him."

Verse 23. *Thy*, before "Gcd." Al. MS. has it.

Verse 24. *Then*, before "thou shalt eat." So Vulg. *Thy*, before "vessel." Grabe observes that σου may have dropped out, owing to the final σ in ἄγγος preceding, and ου following.

Insertions.

Verse 3. *And*, before "even for ever."

Verse 9. *Moreover*, at the beginning. Similarly vv. 21, 24, 25.

Verse 10. *And*, before "shall not enter." So Vulg.

Verse 11. *His body*, after "wash." Comp. Lev. xv. 11.

Verse 16. *He shall dwell*, after "among you." The Vulg. has "requiescet" after "in una urbium tuarum."

Verse 17. *There shall not be one of Israel's daughters who bringeth tribute (of her chastity), and there shall not be one initiated of Israel's sons*, at the end. This is not so much an addition, as a different translation of the foregoing words, perhaps Theodotion's. See

Jerome, *Damaso*, *Ep.* 146, Tertull. *de Pudicitia*, Vossius, c. 17 ; or, as Schleusner thinks possible, they may represent the beginning of ver. 18, thus, οὐκ ἔσται τελεσφόρος πόρνῃς, καὶ οὐκ ἔσται τέλος κυνός, for which the scribe, not understanding the meaning of the latter words, substituted τελισκόμενος. The former seems the most probable, and shews the strong sense entertained by the writer of the intimate connexion between immorality and the mystical rites of the heathen. See Hosea iv. 14.

Verse 18. *Are*, before “an abomination.” Supplied by E. T., “est,” Vulg.

Verse 19. *And*, after “money,” and after “food.” The Vulg. has “nec.”

Notes.

Verse 2. (*Born*) of a harlot, ממוזר, “a bastard,” E. T., “mamzer, hoc est, de scorto natus,” Vulg., born of such persons as the law forbade to marry, Patrick *ad loc.*, such marriages being no better than fornication; and the offspring of them being as it were aliens born, ἀλλογενεῖς, Zech. ix. 6. Comp. Judg. xi. 1, 2.

Verse 9. *Thou shalt go forth to encamp*, or *to array thine army*, ἐξέλθῃς παρεμβαλεῖν, מוציאם אצת, “the host goeth forth,” E. T. They looked upon אצת as in the second person singular. So Vulg., “egressus fueris in pugnam,” Jonath. “egrediemini cum castris.” “tu uscirai in guerra,” Diodati.

Verse 13. *Girdle*, ζώνης, יאס, “weapon,” E. T., “balteo,” Vulg., “zonam,” Montanus ap. Parkh. לע may be translated *among*, as by Boothroyd, and יאס *utensils*, as Gesenius. Jun. et Trem. has “præter arma tua.”

Verse 20. *Thy works*, מ״שׁלח ירך, “that thou settest thine hand to,” E. T., “opere,” Vulg., “that thou undertakest,” Luther, Boothr.

Verse 22. *Not be willing*, לתהרהל, “forbear.” So Vulg. “nolueris,” and Syr. Comp. Ex. x. 4. Numb. xx. 21.

CHAPTER XXIV.

1. MOREOVER when any man shall take a wife, and cohabit with her, and it shall be if she find not favour in his sight, because he hath found in her an

unseemly thing, he shall even write her a bill of divorce-ment, and give (it) into her hands, and send her away out of his house, 2. And she, having departed, (may) be (married) to another man: 3. And (if) the last husband shall hate her, and write her a bill of divorce-ment, and he shall give (it) into her hands and send her away out of his house, and (when) the last husband shall die, who took her to himself (to) wife, 4. The former husband who had sent her away shall not be empowered, having returned, to take her to himself (to) wife, after that she hath been defiled; for it is an abomination before the Lord thy God: and ye shall not defile the land, which the Lord thy God giveth thee in allotment. 5. Moreover when any man shall have newly taken a wife, he shall not go forth to war, and no business shall be laid upon him: free from penalty shall he be in his house, (for) one year he shall make glad his wife whom he hath taken. 6. Thou shalt not take in pledge the lower nor the upper millstone, for that man taketh life in pledge. 7. Moreover when a man shall be detected stealing a soul from among his brethren the sons of Israel, and having obtained the mastery over him shall sell (him), that thief shall die; and thou shalt put away from yourselves the wicked person. 8. Take heed to thyself in the taint of the leprosy: thou shalt observe exceedingly to do according to all the law, which the priests the Levites shall declare to you: even as I have commanded you, observe ye to do. 9. Remember

thou what things the Lord thy God did to Mariam in the way, as ye were coming forth from Egypt. 10. When there shall be a debt (owed thee) by thy neighbour, a debt of any sort, thou shalt not enter into his house to exact his pledge. 11. Thou shalt stand without, and the man with whom is thy loan shall bring forth the pledge to thee without. 12. But if the man be poor, thou shalt not sleep in his pledge. 13. With restoring thou shalt restore his pledge towards sunset, and he shall sleep in his garment, and shall bless thee, and there shall be to thee benignity in the sight of the Lord thy God. 14. Thou shalt not keep back unjustly the wages of a poor and indigent (man) from among thy brethren, or from among the proselytes that (are) in thy cities. 15. At the very day thou shalt pay his wages, the sun shall not go down upon it, because he is poor, and in it he hath (his) hope, and he will cry against thee unto the Lord, and it shall be sin in thee. 16. Fathers shall not die for children, and the sons shall not die for (their) fathers: each man shall die in his own sin. 17. Thou shalt not pervert (the) judgment of a proselyte and of an orphan and of a widow: thou shalt not exact in pledge a widow's garment. 18. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God redeemed thee from thence: therefore do I command thee to do this thing. 19. Moreover when thou shalt reap (thy) harvest in thy field, and a sheaf is forgotten in thy field,

thou shalt not turn back to take it; it shall be for the proselyte and the orphan and the widow, that the Lord thy God may bless thee in all the works of thy hands. 20. Moreover when thou shalt gather olives, thou shalt not turn back again to glean those which (are) behind thee: they shall be for the proselyte and the orphan and the widow: and thou shalt remember that thou wast a servant in the land of Egypt: therefore do I command thee to do this thing. 21. Moreover when thou shalt gather (the grapes in) thy vineyard, thou shalt not go over again the gathering (of the grapes) thereof (those that are left) behind thee: they shall be for the proselyte and the orphan and the widow. 22. And thou shalt remember that thou wast a servant in the land of Egypt: therefore do I command thee to do this thing.

Omissions.

Verse 2. *From his house may go and*, before “may be married.” So Vulg.

Verse 3. *When*, וְ, before “the last husband shall die,” “certe,” Vulg. Al. MS. has וְ for καί. *To*, before “wife.” Comp. ver. 4.

Verse 4. *Her*, before “former.” So Vulg. *To be*, להיות, before “to himself.”

Verse 5. *And*, after “year,” which they connect with what follows; “ut uno anno lætetur,” Vulg.

Verse 7. *Then*, before “that thief.” So Vulg.

Verse 14. *Thy*, before “proselytes.” So Vulg. *In thy land*, before “in thy cities.” So Syr.

Verse 15. *His*, after “at.” So Vulg. *And*, before “the sun.” *His*, before “hope.” *Not*, before “cry.” לֹא, “lest he cry,” E. T. If the sun does not go down upon it, then he will not cry. They take the other alternative. Al. MS. has οὐ.

Verse 19. *Thy*, before “harvest.” Similarly in ver. 20, before “olives.”

Insertions.

Verse 1. *Moreover*, at the beginning. Similarly vv. 7, 9, 21, where not in Al. MS., 22, 23.

Verse 4. *Thy God*, after “the Lord.”

Verse 8. *To thyself*, after “take heed.” Comp. ch. xii. 13. *The law*, after “all.” תורה is derived from ירה, “doceo,” which they render here by ἀναγγείλωσιν.

Verse 13. *His*, before “pledge.”

Verse 16. *The*, before “sons.” E. T. has it in every instance.

Verse 17. *And*, before “of an orphan.” Similarly in vv. 19, 20, 21. 12 MSS. have it. *Of a widow*, before “thou shalt not exact.” So Jonath., 2 MSS., Kennicott, and some De Rossi. Horsley. Comp. vv. 19, 20, 21. Davidson notices 2 MSS. only.

Verse 19. *Thy*, after “forgotten in.”

Verse 20. *And thou shalt remember*, &c. to the end of the verse. From vv. 18, 22.

Verse 21. *Thereof*, αὐτόν, after “the gathering (of the grapes).” It is difficult to express the Greek precisely in English. E. T. has it after “glean,” and E. M. “after theo” for אחריו.

Notes.

Verse 1. *Cohabit with*, συνοικήσῃ, בעל, “married,” E. T. Boothroyd, after Houbigant, thinks the Sam. reading, בא אליה, is the true one, as ch. xxii. 13. But see Gen. xx. 3, Is. lxii. 5, ch. xxi. 13, xxii. 22, Is. lxii. 4, where συνοικέω or συνοικίζομαι are used for בעל. The Sam. is an addition, not a substitution. The Syr. has “et dormierit cum ea,” the Vulg. “habuerit eam.”

Verse 7. *Having obtained the mastery over him*, καταδυναστεύσας αὐτόν, בהתעמר בו, “make merchandise of him,” E. T. Comp. ch. xxi. 14, where they have, *despised*. “Overpowereth,” Horsley, “made, or treated as, a slave,” Gesen., Booth., Schl. The verb in Hiphil, Ps. exxix. 7, signifies to bind together the sheaves of corn, and hence, figuratively, any stringency of treatment.

Verse 13. *Benignity*, “God will esteem it an act of great mercy,” Patrick. See Note on ch. vi. 25. “An act of kindness,” Boothroyd.

Verse 14. *Keep back unjustly*, ἀπαδικήσεις, תעצק, “oppress,” E. T., followed by יצביר, “an hired servant,” for which they have

μισθόν, "wages," reading שָׂכָר, see ver. 15: "non negabis mercedem," Vulg., "seinen lohn nicht vorbehalten," Luther. Al. MS. has ἀποστερήσεις. Comp. Mark x. 19, James v. 4. The Syr. has תַּטְלֵם אֲנִי, the same verb which it uses in the passage in St Mark. Hieros. has "keep back forcibly," Jonath. "change," perhaps in reference to Gen. xxxi. 7.

Verse 15. *In it he hath (his) hope,* נִשָּׂא אֶת נַפְשׁוֹ, "setteth his heart upon it," E. T., more literally, "lifteth his soul unto it," E. M. Comp. Ps. xxv. 1, lxxxvi. 4, Jer. xlv. (li.) 14, 2 Sam. xiv. 14. Symm. ap. Schl. has ἐλπίδος for נֶפֶשׁ, Job xxxi. 39.

CHAPTER XXV.

1. MOREOVER when there shall be a strife between men, and they come to judgment, and (the judges) judge, and justify the righteous (cause) and condemn the ungodly, 2. It shall even be, if the ungodly man be worthy of stripes, thou shalt throw him down before the judges, and they shall scourge him before them according to his ungodliness. 3. And (with stripes) in number forty they shall scourge him, they shall not add (to the number): for if thou addest to scourge above these stripes, yet (more), thy brother will be disgraced before thee. 4. Thou shalt not muzzle the mouth of an ox that treadeth out the corn. 5. Moreover when brethren dwell together, and one of them dieth, but there is to him no seed, the wife of him that died shall not be (given) without to a man not near (of kin); the brother of her husband shall go in unto her, and take her to himself to wife, and shall cohabit with her. 6. And it shall be, the child that she may bear, shall be constituted (heir)

by the name of him that is dead, and his name shall not be blotted out from Israel. 7. But if the man be not willing to take the wife of his brother, the wife shall even go up unto the gate unto the senate, and shall say, The brother of my husband is not willing to raise up the name of his brother in Israel, the brother of my husband hath not been willing. 8. And the senate of his city shall call him, and they shall speak to him: and he standing (there) shall say, I am not willing to take her: 9. And the wife of his brother having drawn near in presence of the senate, shall even loose one shoe of his from his foot, and shall spit before his face, and answering shall say, Thus shall they do to the man who will not build up the house of his brother in Israel. 10. And his name shall be called in Israel, (The) house of him whose shoe hath been loosed. 11. Moreover when men shall fight together, a man with his brother, and the wife of one of them shall approach to deliver her husband out of (the) hand of him that smiteth him, and having stretched out (her) hand shall take hold of his testicles, 12. Thou shalt cut off the hand: thine eye shall not take pity upon her. 13. There shall not be in thy bag a weight and a weight, great or small. 14. There shall not be in thy house a measure and a measure, great or small. 15. There shall be to thee a true and just weight, and there shall be to thee a true and just measure, that thou mayest live many days upon the land which the Lord thy God giveth thee in allotment.

16. For an abomination to the Lord thy God (is) every one who doeth these things, every one who doeth an unjust thing. 17. Remember what things Amalek did to thee in the way, as thou wast coming forth out of (the) land of Egypt, 18. How he withstood thee in the way, and cut off thy rear, those that were toiling after thee; for thou wast faint from hunger and wearied: and he did not fear God. 19. And it shall be, whensoever the Lord thy God shall give thee rest from all thine enemies that (are) round about thee in the land which the Lord thy God giveth thee to inherit, thou shalt blot out the name of Amalek from the (region which is) under the heaven, and shalt by no means forget.

Omissions.

Verse 1. *Them*, after "judge."

Verse 2. *That*, ἡ, before "thou shalt throw." Al. MS. has *καί*.

Verse 3. *Him*, before "above." Al. MS. has it. *Then*, ἡ, before "thy brother." Similarly ver. 12, at the beginning.

Verse 5. *To*, ἡ, before "wife."

Verse 6. *His brother*, before "that is dead." The Vulg. has only "illius." Comp. Ruth iv. 5.

Verse 7. *Of his brother*, before "shall even;" "mulier," Vulg. Comp. ver. 9.

Verse 9. *Unto him*, after "near." Al. MS. has it.

Verse 11. *The*, before "one." E. T. has it; but nothing more seems meant than is given in the LXX. with its insertion. *Her*, before "hand." So Vulg. Similarly in ver. 12, where Vulg. has "illius," and Al. MS. has it.

Verse 13. *To thee*, after "not be." Comp. ver. 15. Similarly ver. 14.

Verse 18. *All*, before "those that were."

Verse 19. *In allotment*, ἐν κλήρῳ, Al. MS. before "to inherit,"

and it, after it. They may have considered it sufficiently expressed by the verb *κληρονομήσαι*. Comp. ch. xxvi. 1, and ver. 15, *Insertions*.

Insertions.

Verse 1. *Moreover*, at the beginning. Similarly vv. 5, 11.

Verse 2. *Be*, before "worthy." Supplied by E. T. "Viderint," Vulg. *Before*, after "down." They thought it inconsistent with the dignity of the judge to make him an active agent in the matter. E. T. avoids this, "cause him to lie down." The Vulg. has "prosternent."

Verse 3. *And*, at the beginning, separating *in number* from ver. 2, and connecting it directly with *forty*. So the Syr., Vulg., Bp Horsley. "By number forty, that is, the number which is next to forty." Talmud, ap. Adam Clarke. See 2 Cor. xi. 24. The "save one" is expressed here by Jonathan.

Verse 5. *There is*, before "to him."

Verse 9. *One*, before "shoe." *In Israel*, at the end. Not in Al. MS.

Verse 11. *Of them*, after "one."

Verse 12. *Upon her*, at the end, "super eam," Vulg., "her," Boothr. Supplied by E. T.

Verse 15. *And*, after "weight." So Vulg., Syr., Ar., Diodati. *In allotment*, at the end. Comp. ver. 19.

Verse 17. *(The) land of*, before "Egypt." Not in Al. MS.

Verse 19. *Thue*, after "about." *The (region which is)*, before "under." Comp. Ex. xvii. 14. *And*, after "heaven." So Syr., Ar., Jonath.

Notes.

Verse 5. *Seed*, בן, "child," E. T., "liberis," Vulg. See Matt. xxii. 25. "Either a son or a daughter," Selden, ap. Patrick. *Not near (of kin)*, μὴ ἐγγίζοντι, זר, "a stranger," E. T., "alteri," Vulg., beyond the limits of the family. *Cohabit*, יבם, "perform the duty of an husband's brother," E. T. Comp. Gen. xxxviii. 8: in ver. 7 they take it as a noun.

Verse 6. *The child*, הַבְּכוֹר, "the first-born," E. T., to which the Sam. adds בן, and Vulg. "filium."

Verse 9. *Before his face*, κατὰ πρόσωπον αὐτοῦ. Thus used in the New Test. Luke ii. 31, Acts iii. 13. See also Gal. ii. 11. Comp.

with Josh xxi. 42, xxiii. 9, Esth. ix. 2, Ezek. xlii. 12, and לַעֲיִי, Gen. xxiii. 18. So the Jews interpret it. So Jon., Rosenm., Boothr., Jun. et Trem. But Al. MS. has εἰς τό.

Verses 13, 14. Or, ו, "and," E. T., in ver. 14 Al. MS. has καί, which is obviously the better reading.

Verse 18. *Toiling*, κοπιῶντας, נַחֲשָׁלִים, "feeble," E. T., or rather, enfeebled, debilitated, by the fatigue of the journey: making ineffectual efforts to keep up with the main body of the army. Comp. ἐκοπίασε περιπατήσας, 1 Sam. xvii. 39.

CHAPTER XXVI.

1. AND it shall be, when thou hast entered into the land, which the Lord thy God giveth thee to inherit, and shalt have obtained it as thine inheritance and dwelt upon it, 2. Thou shalt even take of the first of the fruits of thy land, which the Lord thy God giveth thee, and put (them) into a basket, and go unto the place which the Lord thy God shall choose that his name may be invoked there. 3. And thou shalt come unto the priest, who shall be in those days, and shalt say unto him, I declare to the Lord my God this day, that I am come into the land, which the Lord sware to our fathers to give us. 4. And the priest shall take the basket out of thy hands, and place it before the altar of the Lord thy God. 5. And answering he shall say before the Lord thy God, My father renounced Syria, and came down into Egypt, and sojourned there with a scanty number, and became there a great nation and a vast multitude. 6. And the Egyptians evil entreated us, and humbled us, and imposed upon us hard works.

7. And we cried unto the Lord our God, and the Lord heard our voice, and saw our humiliation, and our travail, and our oppression, 8. And the Lord brought us forth himself out of Egypt, with his great might, and with a strong hand, and a high arm, and with great visions, and with signs, and with wonders. 9. And he brought us in unto this place, and gave us this land, a land flowing (with) milk and honey. 10. And now, behold, I have brought the first-fruit of the productions of the land, which thou hast given me, O Lord, a land flowing (with) milk and honey. And thou shalt leave it before the Lord thy God, and shalt worship before the Lord thy God. 11. And thou shalt rejoice in all the good things, which the Lord thy God hath given thee, and thy house, and the Levite, and the proselyte who (is) among thee. 12. Moreover when thou shalt finish tithing all the tithe of thy produce in the third year, the second tithe thou shalt give to the Levite and the proselyte and the orphan and the widow, and they shall eat in thy cities, and shall be merry. 13. And thou shalt say before the Lord thy God, I have cleansed away the holy things from my house, and have given them to the Levite and the proselyte and the orphan and the widow, according to all the commandments which thou hast commanded me: I have not transgressed thy commandment, and I have not forgotten (it). 14. And I have not eaten of them in my sorrow, I have not made a produce-offering of

them unto an unclean (thing), I have not given of them to the dead: I have obeyed the voice of the Lord our God, I have done as thou hast commanded me. 15. Look down from thy holy house, from the heaven, and bless thy people Israel, and the land, which thou hast given them as thou hast sworn to our fathers, to give us a land flowing (with) milk and honey. 16. On this day the Lord thy God hath commanded thee to do all the ordinances and the judgments: and ye shall keep and do them with all your heart, and with all your soul. 17. Thou hast chosen God this day to be thy God, and to walk in all his ways, and to keep the ordinances and the judgments, and to obey his voice. 18. And the Lord hath chosen thee this day that thou shouldest be to him a peculiar people, as he hath said, to keep his commandments, 19. And that thou shouldest be above all the nations, as he hath made thee renowned, and a rejoicing, and glorified, that thou shouldest be a people holy to the Lord thy God, as he hath spoken.

Omissions.

Verse 2. *All*, before "the fruits." See ver. 10. *Of the earth, which thou shalt bring of*, after it.

Verse 7. *Fathers*, after "our." Al. MS. has τῶν πατέρων.

Verse 8. *With*, before "a high arm." Al. MS. has it.

Verse 11. *Unto*, ἵ, before "thine house." Al. MS. has τῇ οἰκίᾳ : *thou*, after it.

Verse 12. *And*, before "thou shalt give:" "hast given (it)," E. T. So Vulg.

Verse 13. *Also*, before "given." *Thy*, before "commandments."

Verse 14. *And*, after “sorrow,” and after “unclean (thing).”

Verse 16. *These*, before “ordinances.” Al. MS. has it.

Verse 17. *His*, before “ordinances,” and before “judgments.” *And his commandments*, between them. So Vulg., having “illius” once only. Al. MS. has αὐτοῦ after κρίματα.

Verse 18. *To thee, and*, after “said.” *All*, after “keep.”

Verse 19. *And*, after “glorified.”

Insertions.

Verse 8. *Himself*, before “out of Egypt:” *with his great might*, *and*, after it.

Verse 10. *A land flowing (with) milk and honey*, after “O Lord.” See vv. 9, and 15.

Verse 12. *Moreover*, at the beginning. *And*, before “the orphan.” Similarly ver. 13, where they have *mine*, before “house.”

Verse 14. *And*, at the beginning. Comp. *Omissions*.

Verse 15. *To give us*, before “a land.” The Arab. has “that it should be.” See ver. 3.

Verse 16. *All*, after “to do.” Similarly in ver. 17, before “his ways.”

Notes.

Verse 3. *My God*, אֱלֹהֶיךָ, “thy God.” E. T. Houbigant thinks that they are right, and that the Caph at the end arose from an accidental doubling of the initial letter of כִּי following.

Verse 5. *Answering he shall say*, עֲנִית וְאָמַרְתָּ, “thou shalt speak and say,” E. T.: taking עֲנִית in the senso of *answering*, they would naturally apply it to the priest. Al. MS., however, has ἀποκριθήσῃ καὶ ἐρείς, and see ver 10. *Renounced Syria*, Συρίαν ἀπέβαλεν, אָבַר אֲרָמִי, “a Syrian ready to perish,” E. T. Al. MS. has ἀπέλαβεν, which Grabe places in the margin. That might mean *occupied*, 2 Macc. viii. 6, but this seems the contrary of אָבַר, unless it mean *once occupied but ceased to do so*, like “*fruit Ilium*.” Compl. has ἀπέλιπεν. Comp. Job xi. 20. Gesen. explains אָבַר here, *a wanderer*, and also אָבָרִים, in Isai. xxvii. 13, where E. T. “ready to perish,” and LXX. ἀπολόμενοι, meaning, however, lost, as a sheep going astray. Boothr. follows this interpretation. I suppose the Vulg. to allude to the pursuit of Jacob by Laban, who is especially called the Syrian, Gen. xxxi. 20—24. *Multitude*, עַצּוֹם, “mighty,” E. T., the one implying the other. Comp. Numb. xxxii. 1, Isai. xxxi. 1, Jer. xv. 8.

Verse 8. *High arm—visions.* Comp. ch. iv. 34.

Verse 12. *The second tithe,* שְׁנַת הַמַּעֲשֵׂר, “the year of tithing,” E. T. See Patrick’s notes on ch. xiv. 22, 23, where he shews that a second tithe was to be taken; and on this verse. Jonath. and Hieros. mention it. Comp. ch. xv. 18, where their mistake is just of the opposite sort.

Verse 14. *Made a produce-offering,* ἐκάρπωσα, *of them unto an unclean thing,* εἰς ἀκάθαρτον, בַּעֲרָתִי מִמֶּנּוּ בַטְמֵא, “taken away (ought) thereof for (any) unclean (use),” E. T. Separated (Vulg.) for the purpose of sacrificing to an idol? Comp. Zech. xiii. 2. They probably gave to בָּעַר the meaning, which it sometimes has, of “consuming by fire.” See *Note* on Gen. viii. 20.

Verse 17. *Thou hast chosen,* הֵאֲמַרְתָּ, expressed thy willingness that God, known by the name of the Lord, should be thy God. The Hiphil form adding intensity only, not making it transitive. “Avouched,” E. T., “elegisti,” Vulg. See Gesen. on אָמַר, and Rosenm. *ad loc.* Similarly ver. 18.

Verse 19. *And that thou shouldest be.* It follows more naturally upon ver. 18. But the Heb. is וְלַתְּתֶךָ, “and to make thee,” E. T. Comp. the end of the verse, where it is לַהֲיִתְךָ; and perhaps this was their reading here. See ch. xxviii. 1. *As he hath made thee renowned,* ὡς ἐποίησέ σε ὀνομαστόν. The first words answer to אֲשֶׁר עָשָׂה, “which he hath made,” E. T. See *Note* on ch. vii. 19, the last perhaps to לְשֵׁם, “in name,” E. T., though Schl. thinks it represents תְּהִלָּה. The words may have been transposed, and σε formed from the final syllable of ἐποίησε.

CHAPTER XXVII.

1. AND Moses and the senate of Israel enjoined, saying, Ye shall keep all these commandments, whatsoever I command you this day. 2. And it shall be, on whatsoever day ye shall cross the Jordan into the land which the Lord thy God giveth thee, thou shalt even set up for thyself great stones, and shalt whiten them with whitening. 3. And thou shalt write upon

these stones all the words of this law, whensoever ye shall have crossed the Jordan, whensoever ye shall have entered into the land, which the Lord God of thy fathers giveth thee, a land flowing (with) milk and honey, even as the Lord God of thy fathers said to thee. 4. And it shall be, whensoever ye shall have crossed the Jordan, ye shall set up these stones, which I command thee this day, in mount Gebal, and shall whiten them with whitening. 5. And thou shalt build there an altar to the Lord thy God, an altar of stones: thou shalt not put iron upon it. 6. (Of) whole stones thou shalt build an altar to the Lord thy God, and shalt offer upon it whole burnt-offerings to the Lord thy God. 7. And thou shalt sacrifice there a sacrifice of salvation: and thou shalt eat, and be filled, and make merry before the Lord thy God. 8. And thou shalt write upon the stones all this law exceeding clearly. 9. And Moses spake, and the priests the Levites to all Israel, saying, Be silent and hear, O Israel: on this day thou art become a people to the Lord thy God; 10. And thou shalt hear the voice of the Lord thy God, and shalt do all his commandments, and his ordinances, as many as I command thee this day. 11. And Moses commanded the people in that day, saying, 12. These shall stand to bless the people in Mount Garizin, having crossed the Jordan, Symeon, Levi, Judas, Issachar, Joseph, and Benjamin. 13. And these shall stand in order to the curse in Mount Gebal, Ruben, Gad, and Aser, Zabulon, Dan, and

Nephthali. 14. And the Levites answering shall say to all Israel with a loud voice, 15. Cursed (is the) man who shall make a graven and a molten (image), an abomination to the Lord, a work of craftsmen's hands, and shall put it in a secret (place): and all the people answering shall say, (So) be it. 16. Cursed (is) he that dishonoureth his father, or his mother: and all the people shall say, (So) be it. 17. Cursed (is) he that removeth (his) neighbour's boundaries; and all the people shall say, (So) be it. 18. Cursed (is) he that causeth a blind (person) to err in (the) way: and all the people shall say, (So) be it. 19. Cursed (is) whosoever shall pervert (the) judgment of a proselyte and orphan and widow: and all the people shall say, (So) be it. 20. Cursed (is) he that lieth with his father's wife, for he hath revealed his father's covering: and all the people shall say, (So) be it. 21. Cursed (is) he that lieth with any beast: and all the people shall say, (So) be it. 22. Cursed (is) he that lieth with a sister (born) of his father or mother: and all the people shall say, (So) be it. 23. Cursed (is) he that lieth with his daughter-in-law: and all the people shall say, (So) be it. Cursed (is) he that lieth with the sister of his wife: and all the people shall say, (So) be it. 24. Cursed (is) he that smiteth (his) neighbour by guile: and all the people shall say, (So) be it. 25. Cursed (is) whosoever shall receive gifts to strike a life of innocent blood: and all the people shall say, (So) be it. 26. Cursed (is) every man that continueth

not in all the words of this law to do them: and all the people shall say, (So) be it.

Omissions.

- Verse 1. *The people*, after “enjoined.”
 Verse 6. *The*, before “altar.” Al. MS. has it.
 Verse 8. *The words of*, after “all.” Comp. ch. xxviii. 58.
 Verse 12. *And*, before “Levi, Judas, Issachar, Joseph.” So Vulg.
 Verse 13. *And*, before “Zabulon.”
 Verse 14. *The men of*, עַמִּי, before “Israel.”
 Verse 17. *His*, before “neighbour’s.” Similarly ver. 24.

Insertions.

- Verse 1. *These*, before “commandments.”
 Verse 3. *These stones*, after “upon:” in place of הֵן, “them,” E. T. Al. MS. omits *these*. *The Jordan*, after “crossed.” So Vulg. See vv. 2, 4, 12. *Fathers*, after “God of.”
 Verse 7. *And be filled*, after “eat.” See ch. vi. 11.
 Verse 10. *All*, after “do.” So Arab. Comp. ver. 26.
 Verse 15. *It*, after “put.” Supplied by E. T. and Vulg.
 Verse 19. *And*, before “orphan.”
 Verse 23. *Cursed (is) he that lieth with the sister of his wife: and all the people shall say, (So) be it*, at the end. Not in Al. MS. It shows at least the opinion of the writer of the Vat. MS. upon a question much debated in our days. See *Notes*.
 Verse 26. *Every man*, before “that.” *All*, before “the words.” So the Sam. Text and Ver., six MSS. Heb. and six Chaldeo. Cited so by St Paul, Gal. iii. 10. Supplied by E. T. Jerome, on Galatians, suspects that the Jews had struck them out. But they are not inserted in the Vulgate. See *Hody*, 3. 1. 2. 53.

Notes.

- Verse 7. *There*, should come after “eat,” instead of after “sacrifice,” as it does in Al. MS.
 Verse 9. *Be silent*, הִסָּכֵת, “take heed,” E. T. The verb in Arab. is “to be silent,” “to leave off speaking,” Schl. The Vulg. has “attende,” but Jerome, *Epitaph. Paulæ*, c. 12, “tace.”

Verse 12. *In*, ἐν, לַע, "upon," E. T., and in ver. 13, where the Heb. has אֶל, though three MSS. have לַע there also. From Josh. viii. 33, it appears that the people stood, not *on*, but "over against" the mountains: perhaps where they began to slope upwards from the plain. Bishop Horsley translates both "by." Jun. et Trem. both "in."

Verse 23. *Daughter-in-law*, νύμφης, חתנת, "mother-in-law," E. T. Al. MS. has πενθερᾶς, which is probably correct. Schl. attributes the reading νύμφης, to Aquila. See Lev. xviii. 15, where the word for daughter-in-law is בִּלְהָ. Gesen. explains חתנת to mean "the mother of the wife," Lev. xviii. 17, xx. 14. If חתן may be translated *brother-in-law*, (see Numb. x. 29,) חתנת, which is its feminine, may mean *sister-in-law*; i. e. wife's sister; and in that case the insertion at the end of this verse will be a counterpart of its beginning, as understood by some other translator. See Pol. *Synops.* Ex. ii. 18.

CHAPTER XXVIII.

1. AND it shall be, if with hearing thou hear the voice of the Lord thy God, to keep and do all these commandments, which I command thee this day, the Lord thy God will even give thee (to be) far above all the nations of the earth, 2. And all these blessings shall come upon thee, and shall find thee: when with hearing thou shalt hear the voice of the Lord thy God, 3. Blessed (shalt) thou (be) in (the) city, and blessed (shalt) thou (be) in (the) field. 4. Blessed (shall be) the offspring of thy womb, and the productions of thy land, and the herds of thine oxen, and the flocks of thy sheep. 5. Blessed thy garners, and thy residuary stores. 6. Blessed (shalt) thou (be) in thy going in, and blessed (shalt) thou (be) in thy going out. 7. May the Lord thy God deliver up

thine enemies that withstand thee broken to pieces before thy face: by one way they shall come forth against thee, and by seven ways they shall flee from thy face. 8. May the Lord send unto thee the blessing in thy secret store-chambers, and upon all things wheresoever thou puttest thine hand, on the land which the Lord thy God giveth thee. 9. May the Lord raise thee up to himself a holy people, even as he sware to thy fathers: when thou shalt hear the voice of the Lord thy God, and walk in all his ways, 10. And all the nations of the land shall see thee, that thou art called by the name of the Lord, and they shall fear thee. 11. And the Lord thy God will multiply thee as to good things in the offspring of thy womb, and in the offspring of thy cattle, and in the productions of thy ground, upon thy ground, which the Lord sware to thy fathers to give thee. 12. May the Lord open to thee his good treasury, the heaven, to give the rain to thy land in season; to bless all the works of thine hands: and thou shalt lend to many nations, but thou shalt not borrow; and thou shalt rule many nations, but they shall not rule thee. 13. May the Lord thy God appoint thee for a head, and not for a tail, and thou shalt then be above, and shalt not be underneath, when thou shalt hear the voice of the Lord thy God, whatsoever things I command thee this day to observe: 14. Thou shalt not go aside from all the commandments, which I command thee this day, (to the) right nor (to the) left, to walk after

other gods to serve them. 15. And it shall be, if thou hear not the voice of the Lord thy God, to keep all his commandments, which I command thee this day, all these curses shall even come upon thee, and shall overtake thee. 16. Cursed (shalt) thou (be) in (the) city, and cursed (shalt) thou (be) in (the) field. 17. Cursed (shall be) thy garners, and thy residuary stores. 18. Cursed the offspring of thy womb, and the productions of thy ground, the herds of thine oxen, and the flocks of thy sheep. 19. Cursed (shalt) thou (be) in thy going in, and cursed (shalt) thou (be) in thy going out. 20. May the Lord send upon thee the scarcity, and the famine, and the consumption, upon all things wheresoever thou puttest thine hand, until he shall have destroyed thee, and until he shall have caused thy perdition speedily because of thine evil practices, forasmuch as thou hast forsaken me. 21. May the Lord cause the death to cleave unto thee, until he shall have consumed thee from the land into which thou goest in thither to inherit it. 22. May the Lord smite thee with imbecility, and fever, and ague, and irritation, and blight, and the mildew; and they shall pursue thee until they shall have destroyed thee. 23. And the heaven that (is) overhead shall be to thee of brass, and the earth that (is) underneath thee of iron. 24. May the Lord thy God make the rain of thy land dust, and earthy powder shall come down out of the heaven, until he shall have extirpated thee, and until he shall have destroyed

thee speedily. 25. May the Lord give thee (over) unto slaughter before the enemies: by one way thou shalt go forth against them, and by seven ways thou shalt flee from their face, and thou shalt be a dispersion in all kingdoms of the earth. 26. And your dead (men) shall be a repast to the birds of the heaven, and to the beasts of the earth, and there shall not be one that scareth (them) away. 27. May the Lord smite thee with an Egyptian ulcer on the seat, and with a raging scurvy, and itch, so that thou canst not be healed. 28. May the Lord smite thee with madness, and blindness, and amazement of mind. 29. And thou shalt be groping at noonday, as any blind (man) would grope in the darkness, and he will not prosper thy ways: and thou shalt then be wronged, and spoiled all the days (of thy life), and there shall not be one that helpeth (thee). 30. Thou shalt take a wife, and another man shall have her: thou shalt build a dwelling, and shalt not dwell therein: thou shalt plant a vineyard, and shalt by no means gather its fruit. 31. Thy steer (shall be) slain before thee, and thou shalt not eat of it: thine ass (shall be) taken by force from thee, and shall not be restored to thee: thy sheep (shall be) given to thine enemies, and there shall not be (one) that helpeth thee. 32. Thy sons and thy daughters (shall be) given to another nation, and thy mortified eyes shall look towards them; thine hand shall not be strong. 33. The productions of thy land, and all thy labours, a nation which thou knowest

not shall eat, and thou shalt be wronged and bruised all the days (of thy life). 34. And thou shalt be stricken with madness through the sights of thine eyes which thou shalt see. 35. May the Lord smite thee with an evil ulcer on the knees and on the legs, so that thou canst not be healed, from (the) sole of thy feet unto thy crown. 36. May the Lord carry away thee and thy rulers, whomsoever thou mayest appoint over thyself, to a nation which thou knowest not and thy fathers (knew not); and thou shalt serve there other gods, stocks and stones. 37. And thou shalt be there for an enigma, and a proverb, and a tale among all the nations, unto whom the Lord shall carry thee away thither. 38. Much seed shalt thou carry forth into the plain, and little shalt thou bring in, for the locust shall devour them. 39. Thou shalt plant and cultivate a vineyard, and shalt not drink wine, neither be gladdened by it, for the worm shall eat them up. 40. Olive-trees there shall be to thee in all thy coasts, and thou shalt not be anointed with oil, for thine olive-tree shall fall away. 41. Sons and daughters shalt thou beget, and they shall not be: for they shall go away in captivity. 42. All thy woody (places) and the productions of thy land shall the blight consume. 43. The proselyte who is among thee shall ascend above above, but thou shalt descend below below. 44. That man shall lend to thee, but thou shalt not lend to that man; the same shall be (the) head, but thou shalt be (the) tail. 45. And all

these curses shall come upon thee, and shall pursue thee, and overtake thee, until he shall have destroyed thee, and until he shall have caused thy perdition : because thou hast not heard the voice of the Lord thy God, to keep his commandments, and (his) ordinances whatsoever he hath commanded thee. 46. And there shall be signs among thee and wonders among thy seed for ever, 47. Because thou hast not served the Lord thy God with gladness and a cheerful mind in consequence of the abundance of all things. 48. And thou shalt serve thine enemies, whom the Lord shall send forth against thee, in hunger, and in thirst, and in nakedness, and in failure of all things : and he will put an iron collar upon thy neck, until he have destroyed thee. 49. The Lord will bring against thee a nation from far, from the end of the earth, as it were the rushing of an eagle, a nation which thou wilt not hear the voice thereof ; 50. A nation unabashed in countenance, which will not respect an old man's person, and will not have compassion on a youth. 51. And it will eat up the offspring of thy cattle, and the productions of thy land, so as not to leave thee corn, wine, oil, the herds of thine oxen, and the flocks of thy sheep, until it have destroyed thee, 52. And have extirpated thee in thy cities, until the lofty and the strong walls be brought down, wherein thou trustedst, in all thy land : and it will afflict thee in thy cities, which he hath given thee. 53. And thou shalt eat the offspring of

thy womb, flesh of thy sons and of thy daughters, which he hath given thee, in thy distress, and in thine affliction, with which thine enemy shall afflict thee.

54. He that is tender among thee, and he that is very delicate, shall look grudgingly with his eye upon his brother, and (upon) the wife that (is) in his bosom, and (upon) the remaining children which are left to him,

55. So as (not) to give to one of them of the flesh of his children, which he shall eat, because nothing is left to him in thy distress, and in thine affliction, with which thine enemies shall afflict thee in all thy cities.

56. And the tender and the delicate (woman) among you, whose foot hath not assayed to walk upon the ground because of the delicacy and because of the tenderness (of her nature), shall look grudgingly with her eye upon her husband that (is) in her bosom, and (upon) her son and her daughter,

57. Even (as to) her after-birth that cometh forth from between her thighs, and her child which she shall bear: for she shall eat them, because of the scarcity of all things, in secret, in thy distress, and in thine affliction with which thine enemy shall afflict thee in thy cities,

58. If thou hear not, to do all the words of this law, that (are) written in this book, to fear this the honoured, the wondrous name, The Lord thy God.

59. And the Lord shall render thy plagues extraordinary, and the plagues of thy seed, great plagues and wonderful, and diseases evil and sure.

60. And he shall turn against (thee) all the evil torment of Egypt, which

thou fearedst in their presence, and they shall cleave to thee, 61. And every sickness and every plague, that (is) not written, and every one that (is) written in the book of this law, will the Lord bring upon thee, until he shall have destroyed thee. 62. And ye shall be left in scanty number, in place of that ye were as the stars of the heaven in multitude, because thou hast not heard the voice of the Lord thy God. 63. And it shall be, even as the Lord rejoiced over you to do you good, and to multiply you, so will the Lord rejoice over you to destroy you: and ye shall be removed speedily from the land, into which thou goest in thither to inherit it. 64. And the Lord thy God shall scatter thee abroad unto all the nations from (one) extremity of the earth unto (the other) extremity of the earth, and thou shalt serve there other gods, stocks and stones, which thou hast not known, and thy fathers (have not known). 65. Yea, and among those nations he will not give thee rest, neither shall there be by any means a standing-place for the sole of thy foot: and the Lord shall give thee there another despairing heart, and failing eyes, and a soul melting away, 66. And thy life shall be suspended before thine eyes: and thou shalt be afraid day and night, and shalt have no confidence in thy life. 67. In the morning thou shalt say, Would it were evening: and at evening thou shalt say, Would it were morning, for the fear of thy heart (as to) the things which thou shalt fear, and for the sights of

thine eyes, which thou shalt see. 68. And the Lord shall bring thee again into Egypt in ships, in the way (of) which I said, Thou shalt not add to see it any more, and ye shall be sold there to your enemies for men-servants and women-servants, and there shall not be (one) that buyeth (you).

Omissions.

Verse 1. *His*, before "commandments."

Verse 4. *The fruit of thy cattle*, before "and the herds," being much of the same meaning, but the former of wider extent. Comp. vv. 11, 18. So Jonath.

Verse 8. *And he shall bless thee*, before "on the land."

Verse 12. *His*, before "season." Al. MS. has αὐτοῦ. *And*, before "to bless."

Verse 13. *And*, at the beginning. So Vulg. *And to do (them)*, at the end. Al. MS. has it. Similarly ver. 15.

Verse 14. *And*, at the beginning.

Verse 15. *And his statutes*, after "commandments." So Syr. and Arab.

Verse 20. *For to do*, or, *which thou wouldst do*, אֲשֶׁר תַּעֲשֶׂה, after "hand." Al. MS. has ὅσα ἐὰν ποιήσης.

Verse 22. The repetition of *with*, before each plague specified. *The sword*, חֶרֶב, or, *drought*, after "irritation." Al. MS. has φόνος. But this seems out of place, and "most Hebrew scholars agree that 'drought' is the better meaning." *Pict. Bible*. Comp. Gen. xxxi. 40.

Verse 24. *Upon thee*, after "come down." Al. MS. has it.

Verse 25. *For*, ἵ, in a state of, before "dispersion," ἐν διασπορᾷ, Al. MS., "dispergaris," Vulg. See ver. 64. Removal, if into all the kingdoms of the earth, involves the idea of dispersion. Comp. Jer. xv. 4, where the textual reading is זועה, but the Keri, as here, זעוה. The Sam. has here זועה. The true meaning seems to be, "agitation," "being tossed hither and thither," ταραχήν, Ezek. xxiii. 46.

Verse 26. *For*, ἵ, before "a repast," "in escam," Vulg. *All*, before "the birds."

Verse 27. *And*, after "ulcer," thus coupling it directly with

what follows. They are however distinct: comp. ver. 35, unless we translate ו, *even*. It is observable that both here and 1 Sam. v. 6 the Keri has מַחֲוֹרִים, which may mean the parts affected as well as the disease, for עֲפָלִים, “*emerods*.” E. T. The Vulg. has “*partem corporis per quam stercora egeruntur*.”

Verse 31. *Before thy face*, after “*taken by force from*.” They substitute “*thee*.”

Verse 32. *All the day long, and*, after “*towards them*.” Al. MS. has *καί*.

Verse 33. *Only*, before “*wronged*.” Comp. ver. 13.

Verse 41. *To thee*, after “*shall not be*,” “*shall be as if they were not*,” Jer. xxxi. 15, Matt. ii. 18; “*of no use to thee*,” Jonath. Al. MS. has *σοι*.

Verse 43. *Over thee*, after “*ascend*.” Al. MS. has *ἐπὶ σέ*.

Verse 44. *As*, or *for*, *ζ*, before “*(the) head*,” and before “*(the) tail*.” Al. MS. has *εἰς*. E. T. and Syr. do not notice it.

Verse 45. *His*, before “*ordinances*.” So Vulg. Al. MS. has it.

Verse 46. *For*, *ζ*, before “*a sign*,” and before “*a wonder*,” which they have in the plural. So Vulg. *And*, before, “*among thy seed*.” Al. MS. has it.

Verse 51. *Until thou be destroyed*, after “*land*.” See the end of the verse, and ver. 61. *And*, before “*oil*.”

Verse 52. *All*, before “*thy*,” twice. Al. MS. has it. For the second, Vulg. has “*intra portas tuas*.” *Throughout thy land*, before “*which*.” *The Lord thy God*, after it. Al. MS. has it. Similarly in ver. 53. So the Samaritan.

Verse 54. *The man*, at the beginning. *His*, before “*remaining*,” substituting “*to him*” at the end.

Verse 60. *Thee*, after “*turn against*,” the latter word being contained in ἐπιστρέψει. Al. MS. has *ἐπὶ σέ*.

Verse 63. *And to bring you to nought*, וְלִהְיוֹתְכֶם, after “*to destroy you*.”

Verse 68. *To thee*, after “*said*.” *For*, before “*women-servants*.” So Vulg.

Insertions.

Verse 1. *And*, before “*do*.” Supplied by E. T. So Vulg., Jonath. *These*, before “*commandments*.” See *Omissions*.

Verse 2. *With hearing*, ἀκοῇ, meaning *attentively*, before “*thou shalt hear*.” See ch. xv. 5.

Verse 7. *Thy God*, after “the Lord.” Similarly in vv. 11, 13, 24. Comp. ver. 58.

Verse 9. *Thy fathers*, after “sware to,” instead of “thee.” Comp. ver. 11. *All*, before “his ways.” Not in Al. MS.

Verse 10. *Thee*, after “see.” Perhaps from an accidental doubling of כ in כל following.

Verse 11. *Thy*, before “ground, which.” Not in Al. MS.

Verse 12. *And thou shalt rule many nations, but they shall not rule thee*, at the end. So the Syr. Comp. ch. xv. 6.

Verse 20. *And*, before “the famine.” So Vulg.

Verse 24. *And until he shall have destroyed thee speedily*, at the end. Comp. ver. 48. *Speedily* is not in Al. MS. Similarly ver. 45, without *speedily*. Comp. ver. 63.

Verse 29. *Any*, *τίς*, before “blind (man).” It may represent the article in העֵר, which Al. MS. has, without *τίς*.

Verse 37. *There*, after “shalt be.” Perhaps originating in some confusion with לשמה following. See the end of the verse. Comp. Jer. xiii. 16, Ps. xlix. 23, Isai. lvii. 7, for mistakes as to this word.

Verse 39. *By it*, after “gladdened.” The Vulg. has “ex ea.” So Diodati. See ch. xx. 6.

Verse 43. *Is*, after “who.” Supplied by E. T. “Versatur in terra,” Vulg.

Verse 53. *Thy*, before “distress;” *thine*, before “affliction.” Similarly vv. 55, 57. In ver. 55 Al. MS. has it not before “distress,” and in ver. 57 before either.

Verse 56. *And*, at the beginning. *Her*, before “husband;” *that (is) in*, after it. Similarly ver. 54. The Vulg. has “cubat in.”

Verse 60. *Evil*, before “torment.” See ch. vii. 15.

Verse 61. *And every one that is written*, after “not written.” See ver. 58, ch. xxix. 20, 21.

Verse 63. *Speedily*, after “removed.” Not in Al. MS. Comp. ver. 24.

Verse 65. *Yea*, ἀλλά, at the beginning, “quoque,” Vulg. *Another*, ἐτέραν, after “there,” different from that which they had then. Not in Al. MS. Comp. 1 Sam. x. 9.

Verse 66. *Thine eyes*, substituted for “thee.”

Notes.

Verse 5. *Garners*, ἀποθήκαι, אֲנִי, “basket,” E. T. אֲנִי, the equivalent word in the Targ., occurs ch. xxiv. 2, xxvi. 3. The Vulg.

has "horrea." Harmer looks upon it as a travelling basket or pannier. See Adam Clarke *ad loc.* *Residuary stores*, ἐγκαταλείμματα, משארת, "store," E. T., "reliquiæ," Vulg. They forsake the notion of φυράματα, which they gave it in Ex. viii. 3, xii. 34, and adopt the meaning of the verb שאר, "to be left, or remain." I take them to mean what was left over and above, after the garners had been filled full, ἃ ἐπερίσσευσε, John vi. 13. Luther has "uebriges." But comp. ver. 17. Parkhurst varies the idea a little, confining טכא to the basket of first-fruits; and so Hieros. See Patrick. Harmer considers משארת to be a travelling-bag.

Verse 8. *May the Lord send*, יצו, "shall command," E. T. See Lev. xxv. 21.

Verse 9. *Raise thee up*, יקימך, "establish thee," E. T. They frequently translate הקים in this manner. The commencement of the process put for the whole of it. "Suscitabit," Vulg., "aufrichten," Luther. Comp. Jer. xxiii. 5. *Hear the voice*, שמעו את מצות, "keep the commandments." Similarly ver. 13, where Al. MS. ἐν-τολῶν, vv. 15, 58.

Verse 13. *Then*, τότε, רק, "only," E. T., "semper," Vulg., then and always, quasi, πάντοτε. Comp. ver. 29, where the Heb. is וא, perhaps reading it ון, and *Omissions*, ver. 33.

Verse 14. *Commandments*, דברים, "words." Al. MS. has λόγων. Comp. ch. xvii. 19, Jer. xix. 15. So the Ten Commandments are the Decalogue, or ten words.

Verse 17. It may be objected to the view taken of ἐγκαταλείμματα in ver. 5, that under the operation of the curse, such residuary stores would simply not exist. But they might be suffered to exist, and yet be rather a bane than a benefit to their possessors. Or the sense may be, that there would not be a sufficiency, much less a residue. Comp. Mal. ii. 2, ver. 20.

Verse 20. *Scarcity*, ἔνδειαν, the consequence of the curse, מארה, put for the curse itself. "famem," Vulg., חוסרנא, "inopiam," Syr. Comp. ch. xv. 8, "curse on wealth," Jonath., "Unfall," "mis-chance," Luther. See Prov. xxviii. 27. *Famine*, ἐκλιμίαν, מהומה, "voxation," E. T., "esuriem," Vulg. In ch. vii. 23 it is rendered "destruction." Comp. 2 Chr. xv. 5, 6. Aquila uses this word for רעבה, "sorrow," E. T., and so Vulg. "egestas," in Job xli. 13 (22). *Consumption*, ἀνάλωσις, מנערת, "rebuke," E. T., that sort of rebuke which causes wasting away, or destruction. Comp. Ps. lxxx. 17.

Jun. et Trem. has "exitium." See the remainder of the verse: and Patrick's note. In Mal. ii. 3, E. T. has "corrupt."

Verse 21. *The death.* See *Note* on Exod. v. 3. Diodati has "mortalita." There was a disease known formerly by the name of "the black death."

Verse 22. *Imbecility*, ἀπορία, שחפת, "consumption," E. T., "egestate," Vulg. In Lev. xxvi. 16, it is translated ψώραν, and בהלה, "terror," ἀπορίαν. It is possible that the translator may have taken by an oversight the wrong word from Leviticus; or we should read ψωρᾱ here. See the *Note* there. The Syr. has תמהא, "consternation," "stupefaction." See in it Luke iv. 36, v. 26, and comp. ver. 28. They may mean a deficiency of physical power, whether mental or bodily. Bochart. ap. Schl. suggests ἀτροφίαν. *Ague*, ρίγει, רלקת, "inflammation," E. T., "frigore," Vulg. Probably the cold fit attendant on certain fevers or agues. "The quartan fever," Arab. *Irritation*, ἐρεθισμῶ, חרחר, "extreme burning," E. T., "ardore," Vulg. Boothr. has "inflammation." It was probably some cutaneous disease: though some derive it from an Arabic word, which signifies a stertorous manner of breathing, and consider it as an inflammation or paralysis of the lungs. Aq., Symm. and Th. have words expressive of burning. *Mildew*, ὄχρα, ירקון, producing the same sickly livid hue in plants as the jaundice in men. Comp. Jer. xxx. (xxxvii.) 6: "luror permanat in herbas," Claudian. *de R. Proserp.* III. 238.

Verse 27. *So that*, ὥστε, "ita ut," Vulg., another of the various ways in which אשר may be translated. E. T. has "whereof." Comp. vv. 35, and 51.

Verse 32. *Mortified*, σφακελίζοντες. Comp. Lev. xxvi. 16. Here the active form seems to bear a passive, or at least an intransitive sense. Schl. from Suidas explains it, "throbbing with inflammation." This was likely enough a symptom of the disease by which their eyes were being consumed. כלות, "fail," E. T. They were to look, with a still increasing incapacity to see. Comp. vv. 28, 65, Ps. lxi. (lxviii.) 4. *Not be strong.* See *Note* on Gen. xxxi. 29.

Verse 37. *An enigma*, ἀνίγματι, שמה, "an astonishment," E. T. A perplexing, puzzling question, how the people once the chosen and favoured of God, should come to be sunk in such a depth of misery. In Jer. v. 30, viii. 21, they render it by ἔκστασις and ἀπορία.

Verse 39. *Be gladdened*, תאנר, “gather (the grapes),” E. T. They thought this came in more naturally after mention of drinking the wine, and therefore indulged in a latitude of expression. Comp. ch. xx. 6.

Verse 40. *Fall away*, “wither,” ἐρπύσεται, ישל, “cast (his fruit),” E. T., “defluent et peribunt,” Vulg. Schl. thinks we ought to supply *the leaves*: but the governing noun is “olivæ,” and the gradual decay and wasting of the trees themselves seems intended. In Isai. lxiv. 6, φύλλα is expressed; ἐλαία, however, may mean the fruit, as Micah vi. 15, James iii. 12. Jonath. has ינתרון, “shall fall off.” Comp. Lev. xiii. 40, where it is applied to the hair. Hieros. has נצה, “the blossom.”

Verse 42. *The blight*, ἐρπύβη, more usually ἐρπύβη, צלעל, “the locust,” E. T., “rubigo,” Vulg. Onk. has סקאה, a word of as uncertain meaning as לצל, and the Hieros. מסיקא, which either may be formed from the word in Onk. with a prefixed מ, or may represent the Latin “musæ.” Insect blights are not uncommon, and the name לצל here may signify their enveloping, incrusting, and so *darkening* the plant. The same idea of darkening is to be found in Jonathan’s חלזון, which, according to Buxtorf, should be read instead of חלזון, and by comparison with Lev. xxi. 20, is shewn to mean a film over the eye, obscuring the sight. Jun. et Trem. has “sideratio,” “blasting,” Luther, “Ungeziefer,” “vermin.” The locust, הארבה, has been mentioned already in ver. 38. Doubtless there were different sorts of locusts, going by different names, and Gesenius thinks that this might be so called from לצל, to make a shrill noise. See Hom. *Il.* Γ. 152. “The shrill cigalas, people of the pine,” Byron. In 1 Kings viii. 37, Ps. lxxvii. 46, Joel i. 4, ii. 25, they have ἐρπύβη, for חסיל, “a grub,” or “aphis.”

Verse 49. *Rushing*, ὄρμημα, ארה, expressive of the rapid, powerful swoop of the eagle on its prey. Parkh. thinks it relates principally to its sailing along with wings widely expanded. Comp. Jer. xlviii. 40, xlix. 22, and that ארה, “the kite,” Lev. xi. 14, has its name from this habit. See Hom. *Il.* X. 140, Πηδῖως οἴμησε μετὰ τρήρωνα πέλειαν. On *Il.* Φ. 252, αἰετοῦ οἶματ’ ἔχων. Hesych. has οἶματα—αἰετοῦ ὀρμήματα. Bochart, *H. A.* ii. 2. 2. *Voice*, φωνῆς, לִשָּׁן, “tongue, or language.” Comp. Isai. liv. 17, Gen. xi. 1, 1 Cor. xiv. 2, x. 11. ἀκούσῃ, “shall hear so as to understand.”

Verse 50. *Unabashed*, פנים, עו, “fierce countenance,” E. T.,

“strong of face,” E. M. Carlyle, *French Rev.* Vol. III. p. 271, speaking of the fusillades at Lyons, says, “though the doomed all fall, they do not all die; and it becomes a butchery too horrible for speech. So that the very Nationals, as they fire, turn away their faces. Collot, snatching the musket from one such National, and levelling it with *unmoved countenance*, says, It is thus a Republican ought to fire.”

Verse 53. *Distress*, στενοχωρία, מצור, “siege,” E. T., “angustia,” Vulg. St Paul’s frequent use of this word, in combination with θλίψις, which follows here, indicates his preference of the figurative to the literal sense. “Oppressione,” Jun. et Trem., both here and in vv. 55, 57, where the Vulg., inconsistently, has “obsidione,” “angst,” Luther. It must be observed, however, that in Jer. xix. 9, the LXX. have περιοχῇ. Gesen. thinks them right here.

Verse 54. I suppose that βασκανεῖ may be taken to vary somewhat in sense, according to its subject, here and in verse 56; meaning here *look grudgingly*, and there *look savagely* or *greedily*. But the sense may be carried on without this by the expedient which I have adopted in the translation, by beginning ver. 57 with *even* (*as to*). So Rosenmüller. Comp. ver. 55, where ὥστε δοῦναι is really ὥστε μὴ δοῦναι—βασκανεῖ having a privative force.

Verse 65. *Give thee rest*, תרניע, they translated so, because they saw the verb was in Hiphil. But both here and in Isai. xxxiv. 14 it appears to be intransitive. *Despairing*, רנן, “timid,” “wanting in trustfulness,” and so unbelieving. Comp. Eccus. xli. 4; and see Schleusner.

Verse 66. On this verse may be consulted Origen, *c. Cels.* B. II. p. 107, Camb. Ed. 1658, Cyr. *Hieros. Cat.* XIII. 10, Tertullian, *c. Judæos*, p. 120, Aug. *c. Faust.* XVI. 22.

Verse 68. *The way*, here seems to express the general idea of locality, rather than of a route, or journey. See Ps. i. 1, Jer. ii. 18, Matt. x. 5, Heb. ix. 8.

CHAPTER XXIX.

1. THESE (are) the words of the covenant, which the Lord commanded Moses to establish to the sons of Israel in (the) land of Moab, besides the covenant which he made with them in Choreb. 2. And Moses

called all the sons of Israel, and said unto them, You have seen all things whatsoever the Lord did in (the) land of Egypt before you to Pharaoh and to his servants, and to all his land; 3. The great trials, which your eyes have seen, those great signs and wonders. 4. And the Lord God hath not given you an heart to know, and eyes to see, and ears to hear, unto this day. 5. And he hath led you forty years in the wilderness: your garments have not waxed old, and your shoes have not been worn away from your feet. 6. Bread ye have not eaten, wine and strong drink ye have not drunken, that ye might know that I (am) the Lord your God. 7. And ye have come unto this place: and Seon king of Esebon came forth, and Og king of Basan, to encounter us in battle. 8. And we smote them, and took their land, and I gave it in allotment to Ruben and to the Gaddite and to the half of (the) tribe of Manasseh. 9. And ye shall observe to do all the words of this covenant, that ye may have understanding in all things, whatsoever ye shall do. 10. You all stand this day before the Lord your God, your rulers of tribes, and your senate, and your judges, and your secretaries, every man of Israel, 11. Your wives, and your offspring, and the proselyte that (is) in the midst of your camp, from your wood-cutter even unto your water-carrier, 12. To enter into the covenant of the Lord your God, and into his oaths, whatsoever things the Lord thy God appointeth unto thee this day: 13. That he may stablish thee for a

people to himself, and he himself will be thy God, even as he hath said to thee, and even as he hath sworn to thy fathers, Abraham, and Isaac, and Jacob. 14. And not to you alone do I appoint this covenant and this oath, 15. But to those also who are here with you this day before the Lord your God, and to those who are not with you here this day. 16. For you know how we have dwelt in (the) land of Egypt, how we passed by in the midst of the nations, whom ye have passed by: 17. And ye have seen their abominations, and their idols, stock and stone, silver and gold, which are among them. 18. Lest there is among you any man, or woman, or family, or tribe, whose mind hath turned away from the Lord your God, they having gone to worship the gods of those nations: lest there is among you any root springing up in gall and bitterness: 19. And it shall be, when he shall hear the words of this oath, and shall flatter himself in his heart, saying, May there be mercies to me, for I will walk in the seductiveness of my heart, that the sinner may not together (with himself) destroy the sinless, 20. God will by no means choose to be placable to him, but rather then will the wrath of the Lord and his jealousy burn against that man: and all the oaths of this covenant shall cleave to him, that (are) written in this book: and the Lord will blot out his name from the (region) under the heaven. 21. And the Lord will separate him unto evil things from all (the) sons of Israel, according to all the oaths

of the covenant that (are) written in the book of this law. 22. And the next generation, your sons, that shall arise after you, shall say, and the alien, whoso shall come from a land afar off, and (who all) shall see the plagues of that land and its diseases, which the Lord hath sent upon it, 23. Sulphur and salt burnt up: the whole soil thereof shall not be sown, nor cause to spring up, neither shall there grow up upon it any green thing: as was overthrown Sodom and Gomorrah, Adama and Seboïm, which the Lord overthrew in indignation and wrath: 24. Even all the nations shall say, Wherefore hath the Lord done thus to this land? what is this great indignation of the wrath? 25. And they shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with their fathers, when he brought them forth out of (the) land of Egypt, 26. And they, having gone, served other gods whom they knew not, neither had he assigned to them: 27. And the Lord was wroth with indignation against that land to bring upon it according to all the curses that are written in the book of this law. 28. And the Lord hath taken them away from their land in indignation and wrath, and fury, great exceedingly, and hath cast them out into another land as now. 29. The hidden things (belong) to the Lord our God, but the manifest things to us and to our children for ever, to do all the words of this law.

Omissions.

Verse 2. *All*, before "his servants." Al. MS. has it.

Verse 5. *Upon you*, מַעֲלֵיכֶם, after "old." So Vulg. and עַל, following כֹּ, before "your feet."

Verse 6. *And*, before "wine." So Vulg.

Verse 8. The termination, *ite*, after "Ruben." So Vulg., "Ruben et Gad."

Verse 9. *And do them*, after "covenant:" they have "to do," earlier in the verse. Al. MS. has ποιεῖν αὐτούς here.

Verse 11. *Thy*, before "proselyte." So Vulg., Syr., Arab.

Verse 12. ך after לַעֲבֹר, "that thou shouldest enter," E. T.

Verse 13. *To-day*, before "for a people." So Vulg. א, ל, before "God." So Vulg.

Verse 15. *That standeth*, עֹמֵד, before "here:" "præsentibus," Vulg.

Verse 16. *And*, before "how we passed." Al. MS. has καί.

Verse 18. *This day*, after "away."

Verse 23. *His*, before "indignation," and before "wrath."

Verse 26. *And worshipped them, gods*, before "whom." Al. MS. and Vulg. have "and worshipped them," but not "gods."

Verse 28. *This day*, at the end: substituting "now."

Insertions.

Verse 2. *The sons of*, before "Israel."

Verse 4. *God*, after "the Lord."

Verse 9. *All*, before "the words."

Verse 10. *And*, before "your senate," "ac," Vulg.; *and your judges*, after it.

Verse 13. *And*, before "Isaac."

Verse 17. *Are*, before "among them," E. T. supplies "were."

Verse 18. *In*, before "gall." The reading of Al. MS. is here remarkable: ῥίζα πικρίας ἀνω φύουσα ἐνοχλῇ, which is adopted Heb. xii. 15, and yet it seems but a transposition of the letters of ἐν χολῇ, which we find in the Vat. MS. The Vulg. is the most correct, "radix germinans fel et amaritudinem." Hammond, on Acts viii. 23, thinks that we should read ἐν χολῇ in Hebrews. But it is possible that the exemplar followed by the writer of Al. MS. may have been altered in conformity to the text in the New Testament.

Verse 19. *Not*, after “the sinner may.” They connect it with the next verse: God will speedily destroy the sinful man, that he may *not* bring destruction upon the innocent.

Verse 20. *Of this covenant*, after “oaths.” See ver. 21. *The (region)*, before “under.”

Verse 27. *According to*, before “all the curses.” Not the curses themselves, but the things in which the curses would be operative. But it is unnecessary. *The law*, at the end. See ver. 21, and ch. xxx. 10: without it, *τούτου* should be *τούτω*. Comp. ver. 20.

Verse 28. *Exceedingly*, after “great.” The Vulg. has “*maxima*.”

Notes.

Verse 8. *I gave*, נתנה, “we gave it,” E. T. They probably referred to Numb. xxxii. 33, ch. iii. 12, 13, where Moses is said to have given it. But his act was the act of the whole people.

Verse 9. *Have understanding in*, συνῆτε, תִּשְׁבִּילוּ, “prosper in,” E. T., “intelligatis,” Vulg. Comp. ch. xxxii. 29. Success is the consequence and proof of intelligence. See Josh. i. 7, 1 Sam. xviii. 5, in Al. MS. 1 Kings ii. 3.

Verse 10. *Secretaries*. See *Notes* on Exod. v. 6, ch. i. 15.

Verse 11. *Water-carrier*, ὑδροφόρος, מַיָּמֵךְ, “drawer of thy water,” E. T. Comp. Josh. ix. 21: “qui comportant aquas,” Vulg. ὕδωρ ὄσσεis, Vit. Anachars. Diog. Laert. i. 105. Of course the drawers and carriers were usually the same persons.

Verse 12. *Enter into the covenant*, עבר בברית, παρελθεῖν ἐν τῇ διαθήκῃ. Comp. Neh. x. 30: εἰσῆλθοσαν ἐν ἀρᾷ. Gesen. The phrase, being an uncommon one, has been misunderstood by the Syr. and Hieros. who give עבר its sense of transgressing, and so are forced to introduce a negative: “ut *non* transgrediemini.” The Vulg. has “ut transeas in fœdere.” Adam Clarke explains it of passing between the separated parts of the covenant sacrifice.

Verse 18. *Bitterness*, πικρία, לענה, “wormwood,” E. T. The expression is evidently of a proverbial or figurative character, and therefore the specific mention of any vegetable production had better be avoided. *Gall* is still more inappropriate, as being an animal production. *Poison*, see E. M., would be a better translation. Comp. Lam. iii. 19, Amos vi. 13, where they have θυμόν

for רַאשׁ. The Vulg. has “amaritudinem” here, but elsewhere, “absinthium.” Comp. Rev. viii. 11.

Verse 19. *That the sinner may not together (with himself) destroy the sinless*, ἵνα μὴ συναπολέσῃ ὁ ἀμαρτωλὸς τὸν ἀναμάρτητον, לַמַּעַן סְפֹת, הָרוּה אֶת הַצִּמְאָה, “to add drunkenness to thirst,” E. T., which is supposed to mean, indulge to the utmost in sensual gratifications. They evidently did not see it in this light: but how the meaning they attach to the words can be brought out, is not so evident. We may see, however, that they have given סְפֹת the sense which it has in Gen. xviii. 23, xix. 15, 17, and then have endeavoured to smoothe the way by inserting מִי, for which there is nothing in the original. Next, as הָרוּה may mean the drunken (see E. M.) as well as drunkenness, and the drunken may stand for the sinner in general, so הַצִּמְאָה may mean “the thirsty,” as well as “thirst,” and the thirsty may stand for those who through sobriety abstain from drink, and are, therefore, so far at least, without sin. The Vulg. preserves the feminine form of the nouns, “absumat ebria sitientem.” So Jun. et Trem. Onk. and Jon. have “ut addantur ei peccata ignorantiae peccatis superbiae.” The Arab. “ut traham cum ebria sitientem;” much as the LXX. Patrick thinks the words should be inverted—add thirst to drunkenness.

Verse 21. *Sons*, שְׁבָטִי, “tribes,” E. T. Comp. Gen. xlix. 28.

Verse 22. *Hath sent*, ἀπέστειλε, חָלָה, “hath laid,” E. T., “quibus affligerat,” Vulg. The illnesses with which the Lord hath made it ill. They may have read שָׁלַח. Comp. Jer. xxxii. (xxxix.) 36, where they have ἀποστολῇ for דָּבַר, “pestilence.” Jonath. has גָּרַי, “sent.”

Verse 26. *Assigned*, δίδειμεν, חָלַק, “given,” E. T., “quibus non fuerant attributi,” Vulg., “impertitus fuerat,” Jun. et Trem. וְלֹא חָלַק לָהֶם, may mean, “nor had He given them any portion of his honour.” When men are born in a place where idols are worshipped, God may be said, in a sense, to have determined their religious condition for them. Comp. Acts xiv. 16, xvii. 30. But this was not the case with the Israelites; they had no such excuse.

CHAPTER XXX.

1. AND it shall be, when all these things shall come upon thee, the blessing and the curse, which I have set before thy face, and thou shalt receive (them) into thine heart among all the nations, whithersoever the Lord shall scatter thee abroad, 2. And shalt return unto the Lord thy God, and hear his voice with respect to all things whatsoever I command thee this day, with all thy heart, and with all thy soul; 3. The Lord will also heal thy sins, and have compassion on thee, and gather thee together again out of all the nations, unto which the Lord hath scattered thee abroad there. 4. If thy dispersion be from (one) extremity of the heaven unto (the other) extremity of the heaven, from thence will the Lord thy God gather thee together, and from thence will the Lord thy God take thee. 5. And thy God will bring thee in from thence into the land which thy fathers have inherited, and thou shalt inherit it; and He will do thee good, and will make thee abundant above thy fathers. 6. And the Lord will completely purify thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live. 7. And the Lord thy God will put these curses upon thine enemies, and upon them that hate thee, who have persecuted thee. 8. And thou shalt return and hear the voice of the Lord thy God, and do his commandments, which I command thee this day.

9. And the Lord thy God will bless thee in every work of thine hands, in the offspring of thy womb, and in the offspring of thy cattle, and in the productions of thy ground, for the Lord thy God will return to rejoice over thee for good things, according as he rejoiced over thy fathers: 10. When thou shalt hear the voice of the Lord thy God, to keep his commandments, and his ordinances, and his judgments that are written in the book of this law, when thou shalt return unto the Lord thy God with all thine heart, and with all thy soul. 11. For this commandment which I command thee this day, is not of exceeding difficulty, neither is it far from thee: 12. It is not in the heaven above, (so that thou shouldest hesitate,) saying, Who shall ascend for us into heaven, and bring it to us, and having heard it we will do (it)? 13. Neither is it beyond the sea, (that thou shouldest hesitate) saying, Who shall cross over for us unto the (region) beyond the sea, and bring it to us, and make it audible to us, and we will do (it)? 14. The word is nigh thee exceedingly, in thy mouth, and in thy heart, and in thy hands, to do it. 15. See, I have set this day before thy face the life and the death, the good and the evil. 16. If thou hear the commandments of the Lord thy God, which I command thee this day, to love the Lord thy God, to walk in all his ways, and to keep his ordinances, and his judgments, ye shall also live, and shall be many, and the Lord thy God will bless thee in all the land into which thou goest in

thither to inherit it. 17. And if thy heart turn away, and thou hear not, and having been deceived thou worship other gods and serve them, 18. I tell thee this day, that with destruction ye shall be destroyed, and shall not be of many days upon the land, to which you pass over the Jordan there to inherit it. 19. I attest to you this day both the heaven and the earth, (that) I have set the life and the death before your face, the blessing and the curse: choose thou the life, that thou mayest live, and thy seed, 20. To love the Lord thy God, to hear his voice, and to adhere to him: for this (is) thy life and the length of thy days, to dwell upon the land which the Lord sware to thy fathers, Abraham and Isaac and Jacob, to give them.

Omissions.

Verse 1. *Thy God*, after "the Lord." So Jon. Al. MS. has it. Diodati has "the Lord God."

Verse 2. *Thou and thy children*, after "day."

Verse 3. *The Lord thy God will turn thy captivity*, before "and have compassion," substituting "The Lord will heal thy sins." Most of the versions deviate here, speaking of penitence or conversion. The consequence of their recovery from sin would be their return from captivity. *Thy God*, after "the Lord." Vulg. omits both. Comp. ver. 4. Al. MS. has it.

Verse 5. *The Lord*, before "thy God." Al. MS. has it. Vulg. omits both.

Verse 7. *All*, before "these curses," and in ver. 8, before "his commandments."

Verse 9. *For good*, after "ground," perhaps in consequence of its occurrence immediately afterwards.

Verse 14. *But*, וְ, at the beginning.

Verse 16. *His commandments and*, after "to keep." See *Insertion* at the beginning of the verse.

Verse 18. *To go*, before “to inherit.”

Verse 19. *Therefore*, י, before “choose.” Al. MS. has *καί*.

Insertions.

Verse 4. *From one extremity of the heaven*, after “be.” *The Lord thy God*, before “take thee.” Not in Al. MS. The Vulg. has it there, and not before. Jonathan adds, “per manus regis Messiaë.”

Verse 5. *From thence*, after “bring thee in.” Comp. ver. 4.

Verse 8. *Thy God*, after “the Lord.” So Vulg.

Verse 10. *And his judgments*, after “ordinances.” See ver. 16.

Verse 12. *Above*, after “heaven.” See Ex. xx. 4.

Verse 14. *And in thy hands*, after “heart.” See Theodoret *ad loc.*, Aug. Qu. 54, *De Nat. et Grat.* 69. Suggested by the words immediately following.

Verse 16. *If thou hear the commandments of the Lord thy God*, at the beginning. The sentence commences abruptly without some such introduction, especially as they render אשר by *which*. E. T. has “in that,” Vulg. “ut,” Boothroyd, “if thou do what,” which approaches nearly to the LXX. Jun. et Trem. “qui,” which seems the simplest. *All*, before “his ways,” and before “the land.”

Verse 18. *And*, after “be destroyed.” E. T. supplies “and that,” “et,” Vulg.

Verse 19. *Thou*, after “choose.” Not in Al. MS., which has εὐλογίαν for ζώην. It marks the change from the plural pronouns at the beginning of the verse to the verb in the singular. The Hebrew has ך after לפני, where E. T., Vulg., Jon., Diodati, have *you*.

Verse 20. *And*, before “Isaac.”

Notes.

Verse 6. *Completely purify*, כול, “circumcise,” E. T. See *Note* on Lev. xix. 23, where the verb is ערל. Onk. and Jonath. have “auferet crassam ignorantiam,” or “stultitiam,” טפשות, used also in the Targ., Lev. xxvi. 41, Numb. xii. 11, ch. xi. 16.

Verse 9. *Bless*, הוֹתִיר, “make plenteous,” E. T., “abundantly prosper,” Boothr., “excellentem efficiet,” Jun. et Trem., “Glück geben,” Luther. Al. MS. has πολυωρήσει, “make much of.” Comp. ch. xxviii. 11.

Verse 11. *Of exceeding difficulty*, ὑπέρογκος, נִפְלְאָה, “hidden,”

E. T., "supra te," Vulg., "above thy understanding," Boothr. See 2 Sam. xiii. 2, Ex. xviii. 22, 26, and comp. Gen. xviii. 14, Jer. xxxii. (xxxix.) 17, 27, ch. xvii. 8, Zech. viii. 6, where Vulg. "videbitur difficile."

Verse 13. *Make it audible to us*, יִשְׁמַעֲנוּ אָתָּה, "that we may hear it," E. T., as in ver. 12: καὶ ἀκούσαντες, ποιήσομεν, Al. MS. Bp. Horsley attributes the Vat. reading to Aquila, and approves it. So Queen Elizabeth's Bible, "cause us to hear it." So Jon. et Hieros. and some Heb. MSS have יִשְׁמַעֲנוּ; "enunciet," Jun. et Tr. in both verses.

Verse 20. *This*, τοῦτο, the love of God, and the keeping of his commandments. הוּא, "he," E. T., Luther has "das ist dein Leben."

CHAPTER XXXI.

1. AND Moses finished speaking all these words unto all (the) sons of Israel, 2. And he said unto them, I am an hundred and twenty years (old) this day: I shall not be able longer to go in and to go out: moreover the Lord hath said unto me, Thou shalt not pass over this Jordan. 3. The Lord thy God who goeth forward before thy face, he shall destroy these nations from before thee, and thou shalt succeed them in their inheritance: and Jesus (is) he that goeth forward before thy face, as the Lord hath spoken. 4. And the Lord thy God shall do to them, as he hath done to Seon and Og two kings of the Amorrhceans, who were beyond the Jordan, and to their land, according as he destroyed them; 5. And the Lord hath delivered them up to you; and ye shall do to them according as I have commanded you. 6. Quit thee like a man and be strong, fear not,

neither be afraid, nor terrified at their presence : for the Lord thy God who goeth forward with you (is) among you, neither by any means will he let thee go, neither by any means will He forsake thee. 7. And Moses called Jesus, and said to him before all Israel, Quit thee like a man, and be strong : for thou shalt go in before (the) face of this people to the land which the Lord sware to your fathers to give them, and thou shalt apportion (it) to them. 8. And the Lord who goeth together with thee, will not let thee go, neither by any means will he forsake thee : fear not, nor be afraid. 9. And Moses wrote the words of this law in a book, and gave (it) to the priests the sons of Levi who bear the ark of the covenant of the Lord, and to the elders of the sons of Israel. 10. And Moses commanded them in that day, saying, After seven years, in (the) time of (the) year of remission, in (the) feast of tabernacles, 11. In the coming together of all Israel to appear before the Lord your God, in the place which the Lord shall choose, ye shall read this law before all Israel in their ears, 12. Having assembled the people, the men and the women and the children and the proselyte that (is) in your cities, that they may hear, and that they may learn to fear the Lord your God ; and they shall hear (so as) to do all the words of this law. 13. And their sons, who have not known, shall hear, and shall learn to fear the Lord thy God all the days, as many as they shall have upon the land to which you pass over the Jordan there to

inherit it. 14. And the Lord said unto Moses, Behold, the days of thy death are at hand; call Jesus, and stand ye at the doors of the tabernacle of the testimony, and I will command him. And Moses went and Jesus to the tabernacle of the testimony, and they stood at the doors of the tabernacle of the testimony. 15. And the Lord descended in a cloud, and stood at the doors of the tabernacle of the testimony; and the pillar of the cloud stood at the doors of the tabernacle of the testimony. 16. And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers, and this people having risen up will give itself over to fornication after (the) strange gods of the land, into which the same goeth, and they will forsake me, and disannul my covenant which I made with them. 17. And I will be wroth with indignation against them in that day, and will forsake them, and turn my face away from them, and it shall be a thing to be devoured; and many evils and tribulations shall find it, and it shall say in that day, Because the Lord my God is not amongst me, these evils have found me. 18. But with aversion I will avert my face from them in that day because of all the wickednesses which they have done, inasmuch as they have turned away unto strange gods. 19. And now write ye the words of this song, and teach it the sons of Israel, and ye shall put it into their mouth, that this song may be to me testifying to (the) face among the sons of Israel. 20. For I will bring them into the good land, which I sware to their

fathers to give them, a land flowing (with) milk and honey, and they will eat, and having been filled will be gluttoned, and will turn unto strange gods, and serve them, and provoke me, and disannul my covenant. 21. And this song shall stand against them testifying to (the) face: for by no means will it be forgotten out of their mouth, and out of (the) mouth of their seed: for I know their wickedness, what things they do here this day, before I have brought them into the good land, which I swore to their fathers. 22. And Moses wrote this song in that day, and taught it the sons of Israel. 23. And he commanded Jesus, and said, Quit thee like a man, and be strong: for thou shalt bring the sons of Israel into the land, which the Lord swore to them, and He will be with thee. 24. Moreover when Moses had finished writing all the words of this law in a book even unto (the) end, 25. He also commanded the Levites that bear the ark of the covenant of the Lord, saying, 26. Having taken the book of this law, ye shall place it by the side of the ark of the covenant of the Lord your God; and it shall be there among thee for a testimony: 27. For I know thy irritation, and thy stiff neck: for while I am yet living with you this day, ye have been stirring up bitterness in matters pertaining to God: how (shall ye) not also after my death? 28. Assemble unto me your rulers of tribes, and your elders, and your judges, and your secretaries, that I may speak in their ears all these words, and attest to them both the heaven and the

earth. 29. For I know that after mine end with transgression ye will transgress (the law), and will turn aside out of the way, which I have commanded you, and the evils will befall you at (the) end of the days, for ye will do the things (that are) evil in the sight of the Lord, to anger him with the works of your hands. 30. And Moses spake in the ears of all (the) assembly the words of this song even unto (the) end.

Omissions.

Verse 3. *He*, אֵלֶּה, before "goeth forward," twice, substituting *who*, הוּא. Tho Sam. has הָ. They have οὗτος for אֵלֶּה immediately afterwards. It is αὐτός in Al. MS. Similarly vv. 6, 8. In ver. 6 Al. MS. has οὗτος.

Verse 5. לפני before כָּמֶ. Al. MS. has ἐνώπιον. "Before your face," E. T., "vobis," Vulg. *To all the commandments*, after "according," "similiter—sicut," Vulg. Diodati omits "all."

Verse 7. *It*, after "apportion." Al. MS. has it.

Verse 8. *Before thee, he will be*, after "goeth."

Verse 9. *All*, before "the elders." Comp. ver. 28.

Verse 12. *Thy*, before "proselyte." So Vulg. Al. MS. has it.

Verse 15. *Pillar of*, before "cloud." Al. MS. has it.

Verse 16. (*To be*) *among them*, after "goeth." So Diodati. Al. MS. has ἐκεῖ εἰς αὐτήν.

Verse 17. *For*, before "a thing."

Verse 19. *For you*, after "song." The Syr. and Ar. have *for them*.

Verse 21. *And it shall come to pass when many evils and troubles are befallen them*, at the beginning. Al. MS. has it.

Verse 23. *The son of Nun*, after "Jesus." Al. MS. has it.

Verse 25. *Moses*, at the beginning. So Vulg., Arab., Diodati.

Verse 28. *All*, before "your rulers."

Verse 30. *Of Israel*, after "assembly."

Insertions.

Verse 1. *All*, before "these words." So Vulg., Syr., Ar. *Sons of*, before "Israel." So Ar. Similarly ver. 9. So Syr.

Verse 3. *And*, before "Jesus." Supplied by E. T. and Vulg.

Verse 4. *Thy God*, after "the Lord." Not in Al. MS. *Two*, before "kings." See ch. iii. 21. *Who were beyond the Jordan*, after "Amorrhians."

Verse 6. *Nor terrified*, after "afraid," *πτοηθῆς*, Luke xxi. 9. *Among you*, *ἐν ὑμῖν*, after "with you." Probably another version of the same words.

Verse 9. *In a book*, after "law." See ver. 24. *The words of*, before "of this law."

Verse 10. *In that day*, before "saying."

Verse 11. *The Lord*, before "shall choose." So Vulg.

Verse 14. *The doors of*, twice, before "the tabernacle." See ver. 15. *To the tabernacle of the testimony*, before "and they stood."

Verse 15. *And stood at the doors of*, before "the tabernacle." *Of the testimony*, after it, and at the end. They seem disinclined to admit that Moses and Joshua had this interview *in* the tabernacle. Jonath. has "in," in ver. 14, but adds here, "Moses autem et Joshua stabant foris." See Patrick *ad loc.*

Verse 17. *The Lord*, before "my God." *Is*, after it. Supplied by E. T. and Vulg. Diodati has both.

Verse 18. *From them*, after "my face." See ver. 17. So Sam. and Jonath.

Verse 19. *The words of*, before "this song." See ch. xxxii. 1. *And*, before "ye shall put." *To (the) face*, after "testifying." Not in Al. MS., which has "for a witness." See ver. 21.

Verse 20. *Good*, before "land." *To give them, a land*, before "flowing." Al. MS. has *γῆν* only.

Verse 21. *Out of their mouth, and*, after "forgotten." *Here*, after "they do." Possibly this may be a version of *הַיּוֹם*, "this day," read mistakenly *הַלּוֹם*. Or they wished to specify place as well as time. Comp. ch. xii. 8. *Good*, before "land." *To their fathers*, at the end. So Samar. and Syr. The Vulg. has "ei." Something seems wanting.

Verse 23. *The Lord*, after "which." They suppose Moses to have given the charge. But see ver. 14.

Verse 24. *All*, before "the words." So the Arab. Comp. ver. 1. Similarly ver. 28.

Verse 28. *And your judges*, after "elders." Comp. ch. xxix. 10.

Notes.

Verse 1. *Finished speaking*, יֵלֵךְ וַיְדַבֵּר, “went and spake,” E. T. Perhaps reading יָכַל for יֵלֵךְ. See ch. xxxii. 45.

Verse 2. *Come in and go out*. They take the words in an inverted order. Comp. Acts i. 21.

Verse 7. *Go in before the face of*, תָּבוֹא אֵת, “go with,” E. T., “introduces,” Vulg. So the Sam., Bishop Horsley, “bringen,” Luther.

Verse 12. *Having assembled*, הִקְהֵל, imperative. Al. MS. has ἐκκλησιάσατε, “in unum omni populo congregato,” Vulg., “hoc autem (præstabis) convocando populum,” Arab., “havendo rounato,” Diodati. *They shall hear (so as)*, יִשְׁמְרוּ, “observe,” E. T. Comp. ch. xi. 22.

Verse 15. *Descended*, יָרָא, “appeared,” E. T. They may have read יָרַד. Comp. Exod. xxxiii. 9.

Verse 17. *It*, the people, ver. 16. The singulars and plurals are interchanged in the Heb. throughout the verse. The Vulg. adheres to the singular.

Verse 18. *Avert*, הִסְתִּיר, “hide,” E. T. Comp. Exod. iii. 6, ver. 17, ch. xxxii. 20. So Syr., Onk., Jonath.

Verse 20. *Glutted*, κορέσουσι, רָשִׁן, “waxen fat,” E. T. They seem to have taken it as the swollen distended condition in which a person is after eating too plentiful a meal. “Crassi fuerint,” Vulg. Comp. 1 Cor. iv. 8, Acts xxvii. 38, in which place it may mean, having eaten as much as they could: not knowing when they should have another meal. “Satiati cibo,” Beza.

Verse 21. *Wickedness*, πονηρίαν, יִצָּר, “imagination,” E. T. See Gen. vi. 5. Jonath. adds בִּיטָא, “evil.”

CHAPTER XXXII.

1. Give heed, O heaven, and I will speak; and let the earth hear words out of my mouth. 2. Let my saying be expected as rain, and let my words descend as dew, as a shower upon fern, and as snow upon grass. 3. For I have called out the name of

the Lord : attribute ye majesty to our God. 4. God, his works are true, and all his ways judgments ; a faithful God, and unrighteousness is not (in him) ; righteous and pure (is) the Lord. 5. They have sinned, not his (are the) blameable children ; O crooked and perverse generation, 6. Do ye thus recompense the Lord ? (art thou) a people so foolish and not wise ? did not this very father of thine acquire thee, and make thee, and form thee ? 7. Remember ye (the) days of (the) age, comprehend ye the years of generations (added) to generations : ask thou thy father, and he will tell thee, thine elders, and they shall say to thee. 8. When the most High divided (the) nations, as he scattered abroad (the) sons of Adam, he established (the) boundaries of (the) nations according to (the) number of (the) angels of God. 9. And the Lord's portion was his people Jacob ; (the) measure of his inheritance (was) Israel. 10. He caused him to have enough in the wilderness, amid drought of heat, in a land without water : he compassed him about, and instructed him, and kept him as (the) apple of an eye, 11. As an eagle might cover its nest, and hath longed after its young ; having expanded its wings, it hath received them, and hath taken them up upon its back. 12. The Lord alone led them, no strange god was with them. 13. He hath caused them to mount upon the strength of the land : he hath given them for food (the) productions of (the) fields : they have sucked honey out of (the) rock, and oil out of (the)

strong rock. 14. Butter of kine, and milk of sheep, with fat of lambs and rams, sons of bulls and of he-goats, with fat of kidneys of wheat; and he drank wine, blood of grapes. 15. And Jacob ate, and was filled, and the beloved kicked: he was made sleek, he was made gross, he was enlarged, and he forsook God that had made him, and he departed from God his Saviour. 16. They have provoked me to anger by strange (gods): with their abominations they have embittered me. 17. They have sacrificed to demons, and not to God, to gods whom they knew not; new and recent are they come, whom their fathers knew not. 18. Thou hast forsaken God that begat thee, and hast forgotten God that nourished thee. 19. And the Lord saw, and was jealous, and was provoked by reason of anger against his sons and daughters, 20. And said, I will turn away my face from them, and will shew what shall befall them in (the) last days: for it is a subverted generation, sons in whom there is no believing. 21. They have provoked me to jealousy by (that which is) no God, they have exasperated me with their idols: and I will provoke them to jealousy by (them that are) no people, by a foolish nation I will anger them. 22. For fire hath burned forth from mine indignation, it shall burn unto Hades beneath: it shall devour (the) earth and its productions, it shall inflame (the) foundations of (the) mountains. 23. I will gather together evils against them, and I will cause my arrows to fight with (me) against them. 24. (They shall be) wasted

away by famine, and by devouring of birds, and an incurable bending backward of the neck (shall afflict them): I will send (the) teeth of wild beasts against them, with poison of (serpents) creeping on (the) ground. 25. A sword from without shall render them childless, and fear from the secret chambers: (the) young man (shall perish) with (the) virgin, (the) sucking child with (the) sedate old man. 26. I have said, I will scatter them abroad, yea I will cause their memorial to cease from among men: 27. Were it not because of the excitement of enemies, that they should not abide long time, that the adversaries should not unite in attributing (it to themselves); lest they should say, Our high hand and not the Lord hath done all these things. 28. It is a nation that hath become destitute of counsel, and knowledge is not in them. 29. They have not been careful to understand: let them take these things (to heart) for the coming time. 30. How shall one pursue thousands, and two drive away tens of thousands, unless (their) God hath sold them, and the Lord hath delivered them up? 31. For their gods are not as our God: moreover our enemies (are) foolish. 32. For their vine is from the vine of Sodom, and their vine-branch from Gomorrah, their grapes (are) grapes of gall, a cluster of bitterness (is) theirs. 33. Their wine is (the) poison of dragons, and (the) incurable poison of asps. 34. Behold, are not these things gathered together by me, and sealed up among my treasures?

35. In (the) day of vengeance I will repay, when their foot shall slip : for (the) day of destruction is near to them, and the things in readiness for you are at hand. 36. For the Lord will judge his people, and will be intreated for his servants : for he hath seen them enfeebled, and failing in calamity, and faint. 37. And the Lord said, Where are their gods, in whom they have put their trust ? 38. The fat of whose sacrifices ye have eaten, and have drunken the wine of their libations ; let them arise and help you, and let them be to you protectors. 39. Behold ye, behold ye that I am (he), and there is no god besides me : I will kill, and I will cause to live : I will smite, and I will heal : and there is not (any) who shall deliver out of my hands. 40. For I will lift up my hand unto the heaven, and I will swear (by) my right hand, and will say, I live for ever ; 41. That I will sharpen my sword as lightning, and my hand shall take hold of judgment, and I will repay vengeance to the enemies, and I will recompense them that hate me. 42. I will make mine arrows drunk with blood, and my sword shall devour flesh, with blood of men wounded to death and of a captivity, from (the) head of (the) rulers of (the) enemies. 43. Rejoice, O heavens, together with him, and let all (the) angels of God worship him : rejoice ye, O nations, with his people, and let all (the) sons of God be strong in him, for he avengeth the blood of his sons : yea he will avenge and will repay vengeance to the enemies, and them that hate

(him) he will recompense: and the Lord will purify the land of his people. 44. And Moses wrote this song in that day, and taught it the sons of Israel: and Moses went in, and spake all the words of this law in the ears of the people, he and Jesus the son of Naue. 45. And Moses finished speaking to all Israel. 46. And he said unto them, Give heed in (your) heart to all these words, which I testify to you this day, which things ye shall command your sons, to keep and do all the words of this law. 47. For this is not an empty word to you: for it (is) your life, and because of this word ye shall live many days upon the land, into which you pass over the Jordan there to inherit (it). 48. And the Lord spake unto Moses in this day, saying, 49. Go up into this mountain Abarim, mount Nabau, which is in (the) land of Moab fronting Jericho, and see the land of Chanaan, which I give to the sons of Israel: 50. And die in the mount, into which thou goest up there, and be added unto thy people, even as Aaron thy brother died in the mountain Or, and was added unto his people. 51. For ye were disobedient to my word among the sons of Israel, at the water of contradiction (at) Cades in the wilderness of Sin, inasmuch as ye sanctified me not among the sons of Israel. 52. Thou shalt see the land over against (thee), and shalt not enter therein.

Omissions.

Verse 5. See *Notes*.

Verse 6. The exclamation ׀, at the beginning.

Verse 10. *Land*, with “desert,” γῆ, which follows, might be detached from its connexion with ἀνύδρῳ, where it is not in Al. MS. and placed here. Or τῇ before ἐρήμῳ should be γῆ. *His*, before “eye.”

Verse 12. *And*, before “no.” Al MS. has it. Similarly ver. 13, after “land,” and after “fields,” and in ver. 22, thrice, and in ver. 24, before “I will send.”

Verse 25. *Both*, וְשֵׁנִי, before “the young man.”

Verse 28. *For*, at the beginning. Al. MS. has it.

Verse 29. *Their*, before “coming time,” אַחֲרֵיתָם, “novissima,” Vulg.

Verse 30. *Their*, before “God.” Comp. ver. 31.

Verse 35. *And*, after “vengeance.” *In the time*, ἐν καιρῷ, Al. MS., though ὅταν alone may sufficiently express it: “in tempore, ut,” Vulg. The Syr. has “in the time when,” “when they shall migrate,” Onk., “in tempore quo movebitur,” Jon., Hieros.

Verse 37. *(The) rock*, after “gods.” Perhaps reading אֲבִיב for צֹר.

Verse 39. *Now*, after “see.” So Vulg. *(Even) I*, before “am (he).” So Vulg. *He*, after “am,” “sim solus,” Vulg.

Verse 41. *Mine*, before “enemies,” and in ver. 43, *his*, before “enemies,” and before “land.” See *Notes*.

Verse 45. *All these words*, after “speaking.” Al. MS. has *these words*. Comp. ver. 46.

Verse 47. *It* at the end.

Verse 48. *Self-same*, עֵצוֹם, before “day.”

Verse 49. *That (is)*, before “fronting.” So Vulg., Diodati. *For a possession*, at the end. Al. MS. has it.

Verse 52. *Yet*, כִּי, at the beginning. Al. MS. has ὅτι. Not in Vulg. or Syr. *Unto the land which I give the children of Israel*, at the end.

Insertions.

Verse 1. *Out*, before “of my mouth.”

Verse 2. *And*, before “let.” In ver. 10, before “kept.” So Vulg. In ver. 11, before “hath longed,” and before “hath taken.” So Vulg. In ver. 15, before “was filled.” In ver. 17, before “not.” In ver. 23, before “I will cause.” In ver. 34, before “sealed up.”

Supplied by E. T. and Vulg. In ver. 41, before "I will repay." In ver. 46, before "do."

Verse 4. *Is*, before "not." E. T. supplies it before "he."

Verse 6. *So*, before "foolish." Comp. Gal. iii. 3. Clem. Alex. *Pæd.* i. 9, cites it οὗτος.

Verse 9. *Was*, ἐγενήθη, after "portion." E. T. supplies "is." *Israel*, at the end. Jacob having been connected with the first part of the verse. So the Samar. "Filii Israel et domus Jacob," Hieros. See Ecclus. xvii. 17.

Verse 12. *Was*, after "god." Supplied by E. T. and Vulg.

Verse 13. *Them*, after "given." The sense is the same as "that he (or they) might eat."

Verse 15. *Ate*, after "Jacob." The Sam. has it. So Hieros. *The beloved* may render ישרון. See Rosenmüller, in which case *Jacob* is an insertion also. Onk. and Syr. have "Israel."

Verse 16. *Their*, before "abominations."

Verse 19. *And was jealous*, after "saw," "et ad iracundiam concitatus est," Vulg. So Onk., Syr. See ver. 21.

Verse 20. *Shall befall*, ἔσται, before "them." *In (the)*, before "last;" *days*, after it. Not in Al. MS.

Verse 25. *Them*, before "childless," "eos," Vulg.

Verse 26. *Yea*, δέ: δή, Al. MS., after "abroad."

Verse 27. *Because of*, before "the excitement." *That*, before "they should," *not*, after it.

Verse 31. *Are*, before "not." E. T. supplies "is." So Vulg.

Verse 34. *Behold*, at the beginning.

Verse 37. *The Lord*, before "said."

Verse 39. *Behold ye*, repeated. *Am*, after "I." Comp. *Omissions*. *There is*, before "no." Supplied by E. T. *There is (not any)* *who*, before "shall deliver."

Verse 40. *And I will swear by my right hand*, after "heaven."

Verse 41. *As*, before "lightning." So Vulg., Syr., Jon., Hieros. Onk. has "si in duplum plus quam fulgur apparet, a summitate cœli et usque ad summitatem ejus revelabitur gladius."

Verse 43. *Rejoice, O heavens, together with him, and let all the angels of God worship him*, at the beginning. Comp. Heb. i. 6, where the latter portion of these words is cited. At least it is more probable that they are taken from hence than from Ps. xcvii. 7. See Ad. Clarke on the text in Hebrews. Vossius and Owen thought

that the readings here were expunged by the Jews. *With*, after "nations." E. T. supplies it, and it is so cited, Rom. xv. 10. They may have read עִמּוֹ אוֹת עִמּוֹ. עִמּוֹ is found in four Arab. MSS., Kennicott. Jerome has "cum," Vol. III. p. 366, though he translates it "populum." *And let all the sons of God be strong in him*, after "with his people." Schl. refers this to Ps. xcvii. 7; see his note. I do not agree with him in thinking that ἐνισχυσάτωσαν is to be taken actively. It looks as if this and the insertion at the beginning had some common Hebrew original, though it is hard to determine what the verb could have been. Al. MS. has ἄγγελοι here, and υἱοί before, and αἰτούς after ἐνισχ. *Yea he will avenge*, after "his sons." *And them that hate him he will recompense*, after "enemies." *The Lord*, before "will purify."

Verse 44. *And Moses wrote this song in that day, and taught it the sons of Israel.*

Verse 46. *These*, before "words." *And*, before "do." So Vulg., Sam., Syr., Arab. and seven MSS., Geddes.

Verse 49. *Is*, after "which." Supplied by E. T. and Vulg.

Notes.

Verse 2. *Be expected*, προσδοκάσθω, הָעָרַי, "drop." It means also *a neck*; and the stretching out the neck as a sign of earnest expectation is not an uncommon image. Comp. ἀποκαρδοκία, Rom. viii. 19. *My saying*, לִקְחִי, "my doctrine." "Something which is received, or learnt," Gesen. Comp. Prov. ii. 1. iv. 10, not a *taking* saying, as Parkhurst. In the Greek writers ἀπόφθεγμα is generally a brief, sententious, pithy saying. Here it "doth attain to something of prophetic strain." Comp. 1 Chr. xxv. 1, where ἀποφθεγγομένους is put for נְבִיאִים, and there it is "vaticinium," a prophesying accompanied by music. *Fern*, ἄγρωστω, נֶטִיף, "tender herb." E. T. It may mean any sort of wild herbage. Gesen. says that נֶטִיף expresses the early growth, and נֶטִיף, χόρτον, the more advanced state of the plant, when suitable for fodder. So Jun. et Trem. Luther has "gras," and "kraut;" which I take to be pretty nearly the idea of the LXX. In Micah v. 7, however, they have ἄγρωστω, for נֶטִיף. The translator was probably different. *Snow*, רִבִּיבִים, "showers," E. T. Snow, though not so suitable in the literal sense as a source of refreshment to the grass, is aptly enough compared to gentle speech, softly descending on the ear. Comp.

Hom. *Il.* 3. 222, alluded to by Ausonius, *Prof. Burd.* 21, "scu Dulichii ninguida dicta." And Pliny, *Epist.* i. 20, "illam orationem similem nivibus hybernis, id est, crebram, assiduam, et largam; postremo divinam et cœlestem volo."

Verse 4. *God*, הַצֹּר, "he is the Rock," E. T., "Dei," Vulg. Similarly vv. 15, 18, 31. Aquila's translation is στερεός, which Bp. Horsley thinks the best. See his Note. So Onk. תְּקִיפָא. *The Lord*, הוּא, "he," E. T. They probably read יְהוָה.

Verse 5. *Not his, or not (belonging) to him*, οὐκ αὐτοῦ. (*Are the blameable children.* They follow the Sam. reading here, which is מוֹם לֹא בְנֵי מוֹם, omitting the ו after בְנֵי, and the ם after מוֹם. So Houbigant, Kennicott, Horsley. Perhaps μωμητά might be rendered "blemished," in allusion to the disqualification for sacrifice or service, so contracted.

Verse 6. *Form*, ἔπλασε, ἔκτισε, Al. MS., יְכוֹנֵן, "established," E. T., "creavit," Vulg. Comp. Ps. viii. 4, cxix. 73, "set in order," Horsley. It may relate to the moulding of their constitution and body politic into the form which it had now assumed.

Verse 8. *Divided*, διεμέριζεν, הִנְחַל, "divided their inheritance to," E. T., which idea is expressed by μερίς in μερίζω. The Vulg. has "dividebat gentes." So Syr. and Hieros. See Jonath. on Gen. xxviii. 3, et ad loc. He *apportioned* the nations to the lands suitable for them. *Angels of God*, בְּנֵי יִשְׂרָאֵל, "children of Israel," E. T. They may have had בְּנֵי אֱלֹהִים in their copies: or, reading as we do, have been led away by some tradition prevalent among them. The notion of guardian angels presiding over particular countries has some countenance from the book of Daniel. See also Ecclus. xvii. 17. The number of original nations was supposed to be 70, and a fanciful comparison drawn between them and the 70 souls introduced by Israel into Egypt, the Jews alledging them to be equal in value. Lightfoot. They said also that 70 angels came down and confounded the language at Babel. Targ., Jonath. in Gen. xi. 7, 9, Targ. on Canticles, i. 2, and Adam Clarke's note. Al. MS. has *angels* for *sons* in Gen. vi. 2. For more as to these ruling angels, see Hody, ii. 5, 2, and Nimrod, Vol. ii. p. 450.

Verse 9. *Measure*, or "measured lot," Horsley, חֶבֶל, "lot," E. T. The idea of the measuring-rod should be preserved. So Vulg. and Jun. et Trem. "funiculus." Comp. Ps. civ. 11, "schnur," Luther.

Verse 10. *He caused him to have enough*, ἀνάρκησεν αὐτόν, יִמְצָאֵהוּ,

"he found him," E. T., to which Boothroyd objects, that he did not *find* them in the wilderness, but led them thither. The Sam. has *יאמצהו*, "strengthened him," Onk. "supplied his wants." *מצא*, however, in Numb. xi. 22, signifies "to suffice;" and this may be its meaning here. Comp. Judg. xxi. 14. We say colloquially, to *find* a person in this or that, meaning, to supply him with it. *In drought of heat, in a land without water*, *בתהו ילל יטמן*. This is rather a paraphrase than a translation, and is adopted by Onk. and Jon. The two great terrors of the wilderness, its heat, and its want of water, are made strongly prominent. *Compassed him about*, *ἐκύκλωσεν αὐτόν*, *יסבבנהו*, "led him about," E. T. Comp. Ex. xiii. 18, 2 Kings iii. 9. I prefer the more ordinary sense given in E. M. as the benefits conferred on Israel are recounted, and their wanderings in the desert were rather penal.

Verses 11. *Cover*, *σκεπάσαι*, or *σκεπάσας*, as in Clem. Alex. *Prod.* i. 7. *יעיר*, "stirreth up," E. T., "provocat ad volandum," Vulg. In Chaldee *עיר* is "to be watchful:" and hence their idea of vigilant guardianship or protection. In Arabic it signifies "to be jealous for." See *Ælian, Hist. An.* ii. 40, ap. Rosenmüller, and Schultens' *Index Voc. Hebr.* at the end of his translation of Job. *Longed after*, *ἐπεπόθησε*, *ירחק*, "fluttereth over," E. T., the tremulous motion of the wings indicating the ardency of affection. The Compl. has *ἐπεπότησε*, which of course comes nearer the Hebrew: though, as Schleusner observes, it should be *ἐπεποτήσατο*. Some have thought that they read *ירחם*. Comp. Ps. ciii. 13. And there is a further possibility that the verbs may have changed places, *ἐπεπόθησε* rendering *יעיר*, and *σκεπάσαι*, *ירחק*. Comp. Gen. i. 2. *The back*, *μεταφρέων*, "humeris," Vulg., the space between the wings, and from which they proceed: not the wings themselves, which could not carry the burthen while in motion. Comp. Ps. lxxvii. 13, where Vulg. "posteriora dorsi ejus," and Ps. xc. 4, "scapulis."

Verses 13. *Strength*, such as the "high places," or mountainous districts, *במותי*, of the land would be to it. This idea seems preferable to that of Schleusner, who interprets it "terra frugibus ferendis apta ac ferax." Onk. has *תקיפי*, Jon. *כרכי*, Syr. *עויטנה*, all signifying "strong holds or places." On the other hand, the comparison of Isai. lviii. 14, where they have *τὰ ἀγαθὰ τῆς γῆς*, is in favour of Schleusner's view; and the hills, in a hot country, may be in some respects more fertile than the plains. Comp. ch. xxxiii. 15.

Verse 14. *Sons of bulls*, בְּנֵי בָשָׁן, "of the breed of Bashan," E. T., the Vulg. has "filiorum." They probably bore in mind such places as Ps. xxii. 12, Ezek. xxxix. 18, where bulls of Bashan are mentioned. *Wine*, חֲמֵר, "pure," E. T., wine unadulterated with water or any other commixture was so called. In the Chaldee it is put for *wine* simply, Ezra vi. 9, vii. 21, Dan. v. 1, 2, 4. The Vulg. has "meracissimum." "Il vin puro," Diodati.

Verse 15. *Enlarged*, ἐπλατύνθη, כִּשִּׁית, "covered (with fatness)," E. T., the effect of which would be an increase of bulk, "dilatatus," Vulg. Onk. seems to understand it rather in the sense of growing wealthy, *substantial*. Comp. ch. xi. 16, where the enlargement is applied to the heart. *Departed from*, יִנָּבֵל, "lightly esteemed," E. T., "recessit a Deo," Vulg. The Heb. expresses the *thought*, the Greek the *action*.

Verse 17. *Their fathers knew not*, שְׁעָרוֹם אֲבֹתֵיהֶם, "your fathers feared not," E. T. They repeated the verb from the former hemistich, with very little variation in the sense. Schl. observes that in Arabic it means *to know*. The Vulg. has "coluerunt," "worshipped," Jon. "had no dealings with," Hieros. "did not remember, or commemorate."

Verse 18. *Forsaken*, תָּשָׁה, "been unmindful of," E. T., the one the consequence of the other; "dereliquisti," Vulg. So Rosenm., Boothr. *Nourished*, while in the womb, and so gradually formed, מִחֲלָל. Comp. Ps. xc. 2.

Verse 19. *By reason of anger against his sons*, δι' ὀργὴν υἱῶν αὐτοῦ. So Rosenm., considering it as the genitive of the object. I cannot find that ὀργή ever means "provocation," otherwise that would afford the simplest construction. It occurs for כַּעַס, or כַּעֲט, Job v. 2, vi. 2, in which latter place it may mean "irritation, or vexation." The Vulg. has "peccata mea quibus iram merui," also Job x. 17, xvii. 7.

Verse 20. *I will turn away*. See ch. xxxi. 17, 18. So Jon. and Hieros. *Will shew*, אֶרְאֶה, for אֶרְאֶה, "I will see," E. T. Comp. Numb. xxiv. 17. So the Arab.

Verse 21. *Idols*. This is the probable meaning of הַבָּלִי, for which E. T. and Vulg. have "vanities." Something not more substantial than a breath or vapour, an image of that which has no real existence. Comp. Jer. xiv. 22, xvi. 19. The latter part of the verse is cited by St Paul, Rom. x. 19.

Verse 22. *Burned forth from*, ἐκκέκασται ἐκ, ב קדחה, “is kindled in,” E. T. They look upon God’s wrath as an immense furnace, or volcano, emitting flames. To the same purpose Onk., Jon., Arab.

Verse 23. *Cause to fight with (me)*, συμπολεμήσω, אכלה, “spend,” E. T., shoot to the very last. Schl. does not think it genuine. Another reading is συντελέσω, Al. MS., and Cl. Alex. *Pæd.* i. 8, has συντελείσει.

Verse 24. *Wasted*, מוי, “burnt,” E. T., “consumentur,” Vulg. The cognate roots מצה and מצן, and מון in Arab., signify “to suck out,” and this is probably the meaning. See Gesen. and Rosenm., and comp. Horace, *Epod.* viii. 32—38, where there is a similar doubt between “exusta” and “exsucta.” *Birds*, רש, “burning heat,” E. T., “aves,” Vulg., Onk., Jon., Hieros. The Syr. is obscure, but may have the same meaning. The particular sort of bird they had in view seems determined by their translation of Job v. 7, רש בני רש, νεοσσοὶ γυπός, “young of the vulture,” where E. T. “sparks.” Michaelis ap. Gesen. takes it in the same way, for a bird of prey. In Job, Symm., Syr. and Arab. are with them. In Cant. viii. 6, Symm. translates it ὄρμαί, on which Schl. observes that its general meaning is, “cum impetu ferri,” which would suit a bird: and περίπτερα, which the LXX. use, is more allied to birds than sparks. In Hab. iii. 5, it has been conjectured that εἰς πεδία should be εἰς πετεινά. *An incurable bending backward (of the neck)*, ἀπισθότοπος ἀνιάτος, מררי קטב, “bitter destruction,” E. T.: why they particularised this sort of infirmity is hard to say. In Ps. xci. 6, they have for קטב, σύμπτωμα, Vulg. “incursus,” an *attack*: any severe disease. From Is. xxviii. 2, we may gather that the idea of violence was connected with it, as it is there applied to a tempest: “confringens,” Vulg. there: but here “morsu.” Comp. Hos. xiii. 14. See Schl. *Lec. N. T.* on συγκύπτω, Luke xiii. 11.

Verse 25. *Render them childless*, ἀτεκνώσει, their usual way of translating טבל, more expressive than “destroy,” E. T., “bereave,” Boothr., “orbabit.” Jun. et Trem. *Sedate*, καθεστηκότος, as a man generally is when his hair is turned grey, טיבה. The word is used in this sense, and applied to middle age, in Plato, *Epist.* iii., Cebes, *Tabula* xviii., Periclis *Orat. Funobr.* ap. *Thucydidem*, ii. Comp. Shakspeare, *Henry VI.* Part 2, Act v. Sc. 2, “The silver livery of advised age.”

Verse 27. *That they should not abide long time*, ἵνα μὴ μακροχρονίσωσι, אָנֹר, “I feared,” E. T., one meaning of אָנֹר is “to tarry, or sojourn,” and this they may possibly have had in view. Comp. Judg. v. 17, Hos. x. 5. The “distuli” of the Vulg. conveys a somewhat similar idea. If so, it may respond by a sort of alternate parallelism to “I will cause their memorial to cease,” in ver. 26. *Unite in attributing (it to themselves)*, συνεπιθῶνται, יִנְכָרוּ, “behave themselves strangely,” E. T. Dathe gives this sense to the Hebrew, with Schleusner’s approbation. Jun. et Trem. has “ignorent.” So Gesen. It means what we now commonly express by the word *ignore*. Onk. and Jonath. have, “extol themselves,” and Vulg. “superbirent:” all more or less in conformity with the LXX. The enemies, holding themselves proudly aloof from any acknowledgment of God’s working, claimed to be the doers of all that was done.

Verse 29. *They have not*, לֹא, “O that,” E. T. They read לֹא. The Sam. has וְלֹא, and so some Heb. MSS.

Verse 30. *Delivered up*, הִסְגִּיר, “shut up,” E. T., “tradidit,” Jun. et Trem. So Horsley, Geddes, Boothroyd, Diodati. Onk. and Jonath. have שָׁלַם, which in Syr. signifies “to yield up.” Hieros. has שָׁבַק, “left them in the hand of the enemy, abandoned them.” Comp. ch. xxiii. 16, 1 Sam. xxiii. 12, Ps. xxxi. 9, lxxviii. 48, Amos vi. 8, Obad. xiv., in which last they have συγκαλείσῃς.

Verse 31. *Foolish*, ἀνόητοι, פְּלִילִים, “judges,” E. T. They may have read אֱוִילִים, “stulti.” The Arabic paraphrases much to the same purport, “neque percipiunt se esse torquendos.”

Verse 32. *Their vine-branch, or twig*, שְׂדֵמָת, “fields,” E. T., “such as are burnt up, blasted,” Parkh., Boothr., Horsley. The latter inserts עֲנַבִּיהֶם, “their grapes,” after עֲמֶרָה, to make up the parallelism: but if anything is added, might it not be שְׂרִיגִם, “palmes eorum,” to which the LXX. seems to bear testimony? In that case שְׂדֵמָת remains untranslated.

Verse 33. *Incurable*, אָכֹז, “cruel,” E. T., “insanabile,” Vulg. “Pessimum autem venenum est aspidum, quod ἀνίατον esse tradit,” Aristot. *de Hist. Anim.* 13. 39, Ælian, *II. A.* 2. 24, Rosenmüller on *Rom.* iii. 13. See Bochart, 2. 3. 5, and *Note* on Numb. xxi. 6.

Verse 35. *In (the) day of*. They seem to have followed the Samaritan reading, לְיוֹם for לִי. See Hody, 3. 1. 2. 23. *I will repay*, אֶשְׁלֵם for וְשָׁלַם, “and recompense,” E. T., “retribuam,” Vulg., Luther. See Rom. xii. 19, Heb. x. 30, where St Paul adopts

this, but not the preceding variation of the LXX. *When*, *תָּל*, "in (due) time," E. T. Al. MS. adds *ἐν καιρῷ*. So the Syr., Onk., Jon., Hieros., Boothroyd.

Verse 36. *Intreated for*, *παρακληθήσεται*, or, without any human entreaty, moved to compassion by his own mere benignity. Comp. Judg. ii. 18, 2 Sam. xxiv. 16. This seems to me preferable to "comforted in," E. T., 2 Macc. vii. 6. And in Cyr. Hieros. *Catech.* x. 1, *τίς παρακαλέσει πατέρα*; would be better translated, *who shall entreat*, than, *who shall console* the Father? "quis consolabitur Patrem pro filio unigenito indignantem?" *Failing in calamity*, *ἐκλειπότας ἐν ἐπαγωγῇ*, *עָצָר עָצָר*, "none shut up," E. T. *עָצָר* is a negation, implying, therefore, defect, failure, "clausi defecerunt," Vulg. It sometimes occurs as a verb, as Gen. xlvii. 15, 16, to be spent, to cease to be. *עָצָר* also occasionally bears the meaning of tribulation, or oppression. See Ps. cvii. 39, and *ἐπαγωγή* is so to be understood, Isai. x. 4, xiv. 17, where, however, some would read *ἀπαγωγή*, "captivity." See also Ecclus. ii. 12, v. 8, Theodotion, Prov. xxvii. 10, and Chrysost. *Hom. x. in Matt.* p. 122, and xvi. p. 206: *ἀπαγωγή* here would not make a bad sense, if understood of imprisonment. They seem to have supplied *ב* before *עָצָר*. *Faint*, *παρειμένους*, *עָצָר*, "left," E. T., deserted, abandoned, given over to themselves, helpless and feeble. Comp. Heb. xii. 12, Ecclus. ii. 13, 14, iv. 29, xxv. 23. The proverbial cast of expression to be found in the Heb. and which they preserve in 1 Kings xx. 21, 2 Kings ix. 8, seems to have escaped them here.

Verse 39. *Besides*, *πλήν*, *עִמָּדִי*, "with me," E. T., "præter," Vulg. So Boothroyd.

Verse 41. *That*, *ὅτι*, connected with *ὁμοῦμαι* in ver. 40, *עִם*, "if," E. T. Perhaps they read *אֵין*, "of a surety." Rosenmüller says that *עִם* is for *עִם כִּי*, "nisi."

Verse 42. *Head of (the) rulers*, *רֹאשׁ פְּרָעוֹת*, "beginning of revenges," E. T. They took *רֹאשׁ* in its more usual sense, and so Vulg. "capitis." The Syr. has "a capite diadematis," *תַּנָּא*, conveying the notion of kingly power. Gesenius here and in Judg. v. 2, explains it by *princes*, and compares *אֲבוֹת* for the feminine termination. So Rosenm., Kennicott, Targ. Hieros. Such is the signification of the word in Arabic, and perhaps the royal title of Pharaoh may be connected with it.

Verse 43. *Purify the land of his people*, *כִּפֵּר אֶרְצוֹ עַמּוֹ*, "be

merciful unto his land, (and) to his people," E. T., "propitius erit terræ populi sui." The omission of the pronominal suffix after ארמת renders the construction more easy. Davidson observes that they may have regarded it as paragogic or redundant. The Targums have "the people of his land." כפר here means, "accept such an atonement as will purify." Comp. Lev. xvi. 33, Exod. xxix. 37, xxx. 10. Jonathan's paraphrase is worthy of notice, "ipse verbo suo expiabit." See ver. 51.

Verse 44. *Law*, שירה, "song," E. T. Comp. ver. 46. They have ᾠδὴν in their previous insertion. Schleusner shews that νόμος often means a song, or hymn.

Verse 51. *My word*, בי, "me," E. T. So Onk. and Jonath., the name of my word.

CHAPTER XXXIII.

1. AND this (is) the blessing (with) which Moses (the) man of God blessed the sons of Israel before his end. 2. And he said, The Lord cometh out of Sina, and hath appeared to us out of Seir, and hath hasted out of mount Pharan with (the) ten thousands of Cades: at his right hand (were) angels with him. 3. And he spared his people, and all the sanctified (are) under thy hands, even they are under thee, and it received from his words 4. A law, which Moses commanded us, an inheritance for the congregations of Jacob. 5. And there shall be a ruler in the beloved, (the) rulers of (the) peoples having been gathered together with (the) tribes of Israel. 6. Let Ruben live, and not die, and let him be many in number. 7. And this (is the blessing) for Juda: Hear, O Lord, (the) voice of Juda, and mayest thou come unto his people: his hands shall decide for him,

and thou shalt be (his) helper from (his) enemies. 8. And for Levi he said, Give Levi his manifestations, and his truth to the man that is holy, him whom they tried in trial, they reviled him at (the) water of contradiction: 9. He who saith to (his) father and to (his) mother, I have not seen thee, and he acknowledged not his brethren, and disowned his sons: he hath observed thine oracles and hath kept thy covenant. 10. They shall make manifest thine ordinances to Jacob, and thy law to Israel: in thy wrath they shall set incense continually upon thine altar. 11. Bless, O Lord, his strength, and accept the works of his hands: break the loins of (the) enemies who rise up against him, and let not them that hate him rise again. 12. And for Benjamin he said, Beloved of the Lord he shall dwell confidently, and God overshadoweth him all the days (of his existence), and hath rested between his shoulders. 13. And for Joseph he said, His land (shall be enriched) by the Lord's blessing, by seasons of heaven and dew, and by springs of (the) abysses below. 14. And by the seasonable productions of the sun's returnings, and by the conjunctions of the months. 15. By (the) summit of (the) primeval mountains, and by the summit of the everlasting hills, 16. And (by the) seasonable fulness of earth: and may the things acceptable to him who appeared in the bush come upon the head of Joseph, even upon the head (of him who was) glorified among (his) brethren. 17. His beauty is (as the) firstborn

of a bull, his horns the horns of an unicorn, with them he shall gore nations together, even from (the) extremity of (the) land. These (are the) ten thousands of Ephraim, and these (are the) thousands of Manasse. 18. And for Zabulon he said, Rejoice, Zabulon, in thy going forth, and, Issachar, in his tents. 19. They shall destroy nations: and ye shall invoke there, and ye shall sacrifice there a sacrifice of righteousness: for the sea's wealth shall give thee suck, and (the) commerce of them that inhabit (the) coast. 20. And for Gad he said, Blessed (is) he that enlargeth Gad: as a lion he hath reposed, having broken an arm and a chieftain. 21. And he saw his firstfruit, for there (the) land was divided, (the) rulers being collected, together with (the) leaders of (the) peoples. The Lord performed righteousness, and his judgment with Israel. 22. And for Dan he said, Dan (is) a lion's whelp, and he shall leap forth from Basan. 23. And for Nephthali he said, Nephthali, (the) satisfying of acceptable things; and let him be filled with blessing from the Lord; he shall inherit (the) sea and (the) south. 24. And for Aser he said, Blessed (be) Aser because of children: and he shall be acceptable to his brethren; he shall dip his foot in oil. 25. Iron and brass shall his shoe be; as thy days, thy strength. 26. There is not (any) as the God of the beloved, thy helper, who mounteth upon the heaven, and the excellent one of the firmament. 27. And the eternity of God shall protect thee, and (thou shalt be

safe) under (the) strength of everlasting arms; and he shall drive (out) the enemy from before thee, saying, Perish. 28. And Israel shall dwell in confidence alone on the land of Jacob, upon corn and wine, and the heaven (shall be) gathered into clouds for thee with dew. 29. Happy (art) thou, O Israel; who (is) like to thee, a people saved by the Lord? thy helper shall cast a shield over (thee), and (his) sword (shall be) thy rejoicing: and thine enemies shall speak lies unto thee, and thou shalt tread upon their neck.

Omissions.

Verse 2. *And came*, וַאֲתָה, after "Pharan." So Vulg. The idea is to a certain degree expressed by their way of translating הוֹפִיעַ, *hasted*. Indeed it is possible that they may have meant κατέσπευσεν to represent אָתָה, and that הוֹפִיעַ is omitted. But see *Notes*.

Verse 3. *His*, before "saints." Comp. *Insertions*.

Verse 7. *And he said*, before "hear." So Vulg. *His*, before "enemies." *Him*, after "bring," E. T.

Verse 8. *Thy*, before "man."

Verse 9. *His*, before "father" and before "mother." Al. MS. has them. *For*, כִּי, after "sons."

Verse 10. *And*, after "incense." Thought superfluous, as they make כָּלִיל an adverb.

Verse 12. *By him*, after "confidently." So the Syr. See *Insertions*.

Verse 14. *The precious things*, מִנֵּר, before "conjunctions." They may have thought that they had expressed it sufficiently at the beginning of the verse.

Verse 15. *And*, at the beginning. So Vulg.

Verse 16. *And its*, before "fulness."

Verse 17. *His*, before "bull." So Vulg. *And*, after it. So Vulg. *And*, before "these." So Vulg.

Verse 24. *And*, before "he shall dip."

Verse 25. *And*, before “as thy.” So Vulg.

Verse 26. *In*, before “thy help,” E. T., “thy helper” is equivalent to it, “auxiliator tuus,” Vulg. Comp. Ex. xviii. 4. Bp. Horsley. The same remark applies to *the excellent one*, ὁ μεγαλοπρεπής, which follows.

Verse 27. *And*, before “shall say,” E. T. The participle sufficiently represents it.

Verse 28. *The fountain*, before “of Jacob,” E. T., which they place after *the land*.

Verse 29. *Who is the*, before “sword,” E. T.

Insertions.

Verse 2. *And*, after “Seir.”

Verse 3. *His*, before “the people,” עַמִּים, “populos,” Vulg. The people being contemplated as divided into tribes. Comp. Gen. xlix. 10, ch. xxxii. 8, ver. 19, in which places they have ἔθνη. Jon. and Hieros. here have עַמִּיה. *And*, before “all.” *And*, before “it received.”

Verse 4. *Which*, after “a law:” rendered necessary by the connexion which they give it with ver. 3.

Verse 8. *Give Levi*, after “he said,” E. T. supplies “let—be.”

Verse 11. *Enemies*, before “who rise up,” which the Vulg. omits, having “inimicorum.”

Verse 12. *And*, at the beginning. It introduces the other blessings. The Vulg. has it. *God*, before “overshadoweth.” Houbigant and others are of opinion that they read עֲלִיין, “the Most High,” for עֲלָיו, “by him.” But if so, one should have expected to find ὁ ὑψιστος. E. T. supplies “and the Lord.” The Vulg. understands it as of Benjamin.

Verse 14. *Returnings*, τροπῶν, after “the sun’s.” This may, however, be looked upon as an expansion of the idea of שָׁמַשׁ, rather than an insertion properly so called. It is in a sort of parallelism with συνόδων, *conjunctions*, which follows. See *Notes*, and comp. תְּקוּפוֹת שָׁמַשׁ, “revolutiones solis,” in Jonath. Gen. i. 14.

Verse 16. *Among*, ἐν, which is the reading of Al. MS., seems preferable to ἐπί, though it may mean *above*, “præ.” Comp. Col. iii. 14. The Vulg. has “inter.”

Verse 17. *Even from*, before “the extremity.” E. T. has *to*, and Vulg. “usque ad.”

Verse 19. *And*, before “ye shall invoke.” *There*, after “sacrifice:” שם, going before, is to be connected with this portion of the verso.

Verse 21. (*The*) *land*, before “was divided.” It may, however, be considered as implied in חלקת, “a portion,” namely, of *land*.

Verse 22. *And*, before “he shall leap.” Similarly ver. 24, before “he shall be acceptable,” and ver. 27, at the beginning.

Verse 25. *Shall be*, supplied by E. T.

Verse 26. *There is*, before “not.” Supplied by E. T. and Vulg.

Verse 27. *Thee*, after “protect.” E. T. supplies “is thy,” before “refuge.” *Strength*, before “of everlasting.”

Verse 28. *Upon*, ἐπί, before “corn.” The position of *Jacob* (see *Omissions*) disconnecting it from “the land,” to which it properly belongs, we are forced to have recourse to κατασκηνώσει, which rather requires *among* than *upon*: unless we can understand it to mean *live*, be supported in their dwelling-place.

Notes.

Verse 2. *Hath appeared*, ἐπέφανε, זרח, “rose up,” E. T., as the sun, in brightness. *Hasted*, הופיע, “shined forth,” E. T.; they seem to have connected with the word the idea of rapid motion, which light indeed peculiarly possesses. Comp. Job iii. 4, Ps. l. 2. *Cades*, קדיש, “saints.” In conformity with the names of places going before, Sinai, Seir, Paran, they consider this word also as one, though what they meant by *the ten thousands of Cades*, I cannot tell. Ken- nicott would alter מרבבת to מריבה, mentioned in connexion with Kadesh, Numb. xx. 13. See ver. 9. *Angels with him*, איש רת למו, “a fiery law for them,” E. T. They may have read עמו for למו. Schleusner says, “legit sine dubio מישרת, minister, quod de angelis interpretatus est.” I would not be so positive, but it is a probable conjecture, supported by Ps. civ. 4. Comp. Zech. xiv. 5, Ps. lxxiii. 17, Acts vii. 53, Gal. iii. 19, Heb. xii. 22. The real meaning of the Hebrew word, or words, as the Vulg. and E. T. translate, is very uncertain. That of *streams of water* may be thought to recommend itself, in connexion with Sinai and Kadesh.

Verse 3. *Spared*, ἐφείσατο, חשב, “loved,” E. T. See Is. lxiii. 9, Mal. iii. 17. Aquila. *are under thee*, חבו ברנלך, “sat down at thy feet,” E. T., ὑπὸ ἡγῶ σὴν δεσποτείαν, Theodoret. The particular

subordination intended seems that of disciples to an instructor. *It received*, that is, *the people*.

Verse 6. *Many in number*, מִתִּיּוֹ מִסְפָּר, an expression generally understood to mean just the contrary, so that E. T., desiring to give the same sense as the LXX., is forced to supply "not." The Vulg. has, "sit parvus in numero." Reuben was far from a populous tribe, and had decreased, though slightly, between the first and second census. They translated so as to bring this into conformity with the rest, as a *blessing*. Schl. notes that in Arabic the verb מִתִּי means "extendit," and מִתֵּם is "sodalitas;" suggesting however that *ou* may have dropped out, being confounded with the *ω* in ἔστω. Al. MS., Ald. and Compl. apply these latter words to Symeon, which Bos and Vossius take to be correct. But there is no trace of it in the original, and there may have been good reasons for passing over Symeon. His was the smallest of the tribes, and had decreased more than any. Professor Blunt has, I think, some valuable remarks upon this subject.

Verse 7. *May thou come*, ἔλθοις ἄν, תְּבִיאֵנוּ, "bring him," E. T. Theodoret reads ἔλθοιεν, joining it to αἱ χεῖρες αὐτοῦ; as if it had been תְּבִיאֵנָה. The sense of the LXX. seems most natural and easy, but cannot be extracted from the Heb. as it stands. "Bring him" is understood by the Targum to mean "bring him *back* in safety, when he goes out to battle." *Shall decide for him*, διακρινούσιν αὐτῷ, רַב לוֹ, "be sufficient for him," E. T. They have given רַב the sense of רִיב, "decide the controversy of battle," "pugnabunt," Vulg. There is no need of Bos's conjectural emendation, διαρκοῦσιν. Onk. has "shall execute vengeance," Symm. "fight for him," Aq. "litigate," and perhaps the Syr. should be נְדוּנִין, "judicabunt," as Codex Usserianus, instead of נְדוּין, "contristabunt."

Verse 8. *Trial*, πείρα. *Contradiction*, ἀντιλογία. Comp. Exod. xvii. 7. They are followed by Vulg., Syr., Arab., Onk. *Reviled*, תְּרִיבָהוּ, "strove with." Comp. Exod. xvii. 2, xxi. 18. Aaron is meant, as the representative of the tribe, which is spoken of collectively in the next verse.

Verse 10. *In thy wrath*, בְּאַפֶּךָ, *before thee*, E. T., literally, "in thy nostrils," "furore tuo," Vulg. When God is angry, sacrifices and incense are offered to appease him, 2 Sam. xxiv. 25, Numb. xvi. 47. *Continually*, διαπαντός, כָּלִיל, "whole burnt-sacrifice," E. T., as they translate it Ps. l. 19. Comp. Isai. xvi. 3, xxx. 29, where

they have *διαπαντός* for בליל, but with a different signification, "as night." Perfection applied to time is a perpetual succession. גמיר in the Targums is used in the same way.

Verso 11. *Strength*, חיל, "substance," E. T., "fortitudine," Vulg., "persevering virtue," Horsley, Parkhurst. Theodoret understands it of bodily strength, which he remarks was needed in the service of the Levites. And this sense seems to suit better what immediately follows: "the works of his hands." *Break*, κάταξον, כחץ, "smite through," E. T. *πάταξον*, suggested by Schl. is perhaps the true reading. See ch. xxxii. 39. Jun. et Trem. has "frange," and so Gesenius.

Verso 13. (*Enriched*) by the Lord's blessing, מכרכת יהוה, "blessed of the Lord," E. T. They considered it to be not a participle, but a noun with a preposition. So Vulg. "de benedictione." Comp. the clauses which follow. *Seasons*, ὥρων, מנר, "precious things," E. T. It may mean, fruits coming in due season. Comp. vv. 14, 16. Owen's conjecture (ap. Schl.) of ὥραιων, points this way. See Schl. also on Aquila's translation of אב, Job viii. 12. The Syr. here has אבא, "fructus," and the Vulg. "pomis," ὥρα being quasi ὀπώρα. Comp. Rev. xviii. 14, Song of Sol. iv. 13. *Springs*, רכצת, "that coucheth," E. T., though answering to each other in the construction, not to be strictly taken as a translation, the general sense only being given. Boothroyd introduces "springs." See Note on Gen. xlix. 25. I have translated it "fountains" there, but "springs" is the better word.

Verso 14. (*The*) seasonable productions, καθ' ὥραν γενημάτων, מנר תבואת, "the precious fruits (brought forth)," E. T. Comp. ver. 13. Possibly τροπών may represent תבואת, and καθ' ὥραν γενημάτων, מנר. See *Insertions. Conjunctions of the months*, συνόδων μηνών, גריט ירחים, "put forth by the moon," E. T. As the months were lunar, the use of "moons," or "months," was indifferent. Comp. Ezek. xlvii. 12, Rev. xxii. 2. One is as it were pushed out by the next.

Verso 15. (*The*) summit, ראט, "chief things," E. T., "vertice," Vulg., "hohen," Luther. The tops of the hills in Palestine might be rich in valuable productions, as timber and the like, so that the literal translation is not unsuitable, and applies to מנר as well as to ראט. Comp. ch. xxxii. 13. Schl. thinks they might have used it figuratively, as "præstantissimum in quavis re."

Verse 16. *Seasonable*, καθ' ὥραν, מִנְּהַר, as in ver. 14. *Appeared*, שָׁכַנִּי, “dwelt,” E. T., “apparuit,” Vulg. The appearance testified of the presence. See Exod. iii. 2, xxv. 8, Acts vii. 30. (*Of him who was*) *glorified*, δοξασθείς, read rather δοξασθέντος: נִזְיָר, “separated,” E. T. In Gen. xlix. 26, they have “whom he led,” of whom he was chief; “distinguished,” Boothroyd.

Verse 17. *Beauty*, הָדָר, “glory,” E. T. Comp. Ps. xlv. 3: “pulchritudo,” Vulg., “decor,” Jun. et Trem.

Verse 19. *They shall destroy*, הָרָה, “unto the mountain,” E. T. I cannot account for this translation, unless by supposing that they may have confounded הָרָה, perhaps adding the י from יִקְרָאוּ, which follows, with הַחֲרִים, “to devote to destruction.” Adam Clarke thinks that עַמִּים means the Gentiles. Or perhaps they read חָרַב, “to destroy.” *Shall give thee suck*, θηλάσει σε, יִינְקוּ, “they shall suck,” E. T. Theodoret read it θηλασοῦσι, which is closer to the Hebrew. They seem to have read יִינְכָךְ, which makes a good sense, but wants the authority of MSS. *Commerce of them that inhabit the coast*, ἐμπόρια παράλιον κατοικούντων. Here again is a good sense, but how to extract it from the original, שְׁפָנִי טַמּוּנֵי חוֹל, “treasures hid in the sand,” E. T.? What seems to me most probable is that they read שְׁכָנִי, “them that inherit,” for שְׁפָנִי, and understood חוֹל, “the sand,” as meaning that of the sea-coast, or perhaps read חוֹף for it. The notions of “commerce” and “treasures” are not so far apart as that one might not easily be substituted for the other. Or we may take ἐμπόρια as a plural, meaning the places where wealth is accumulated by mercantile transactions, and translate accordingly. In either case they would seem to have transposed טַמּוּנֵי and שְׁפָנִי. Schleusner conceives that ἐμπόρια translates שְׁפָנִי. Glass and purple dye appear to have been among the articles of commerce, or treasures, here intended. Theodoret has ἐμπορίαν.

Verse 20. *A chieftain, or ruler*, ἄρχοντα, קֶדֶדָר, “the crown of the head,” E. T. In like manner they have ἀρχούσας for it, Isai. iii. 17. “The princes with their kings, as Onkelos truly expounds it. For by *arms* are meant strength and power; and by the *crown of the head* is properly to be understood the chief commander, ruler, or king,” Patrick. See Ambrose, *de Benedictione Patrum*, viii.

Verse 21. *He saw his first-fruit*, εἶδεν ἀπαρχὴν αὐτοῦ, יֵרָא לוֹ רֵאשִׁית, “he provided the first part for himself,” E. T., “vidit

principatum suum," Vulg., "a prime part," Horsley, "primitie," Diodati. Luther has "er sah," translating the rest more in accordance with the Vulgate. Boothroyd, "he seeth the first parts allotted to himself." לֹא רָאָה, however, is rightly translated "provide for himself." Comp. Gen. xxii. 8, xli. 33. Gad may be said to have done this when he selected his own inheritance on the east of Jordan, prior to the general distribution among the tribes: ἀπαρχή signifying the first of its kind, whatever that may be; here, a territorial possession. Jonath. has "accepit partem suam inter primos." (The) land was divided, ἐμερίσθη γῆ, חֲלָקָה, "(there was) a portion." See *Insertions*. *Rulers being collected*, comp. ver. 5, מַחֲקֵק סֵפֶן, "of the lawgiver was he seated," E. T. They translate מַחֲקֵק so, Isai. xxxiii. 22. Comp. Numb. xxi. 18. I suppose that they gave סֵפֶן the sense of סָפָה, "to bring together," or "accumulate," ch. xxxii. 23. Tho Vulg. has "repositus," and if "doctor" be taken collectively, the meaning will not be very different from that of the LXX. The land of Gad would be the residence of eminent and influential men. *Together with*, ἅμα, וְיָתָא, "and he came with," E. T., "qui fuit cum," Vulg., "אָתָא convenire quandoque notare, notum est," Schlousner, who looks upon it as representing the whole phrase, συνηγμένων ἅμα: othorwise they may have mistaken וְיָתָא for יָתָא, *with*. *The Lord performed righteousness*, rather, as E. T., "he executed the justice of the Lord." I can see no excuse for this mistranslation, excepting that, as the idea of Gad's uniting himself to the nine tribes and a half for the purpose of warring against the Canaanites had not entered into their mind, they did not suppose this part of the verse applicable to him.

Verse 23. *Acceptable things*, δεκτῶν. See *Note* on Levit. i. 3. Symm. has εὐδοκία. δεκτὰ γὰρ τὰ εὐδοκούμενα. Theodoret. "His abundance was such as God looked upon with favour and acceptance." *The sea and the south*, יָם וַדְּרוֹם, "the west and the south," E. T., "mare," Vulg. It probably means the sea of Tiberias, or lake of Gennesareth, on the south coast of which, according to the Rabbins, the Naphthalites had space enough to draw out their nets. Lightfoot. *Chor. Cent.* c. 71. Onk., Jon., Hieros. interpret it of this sea. Comp. Isai. ix. 1.

Verse 27. (The) eternity of God shall protect thee, σκεπάσει σε Θεοῦ ἀρχή, מְעֵנָה אֱלֹהֵי קָדֶם, "the eternal God (is thy) refuge," E. T., *shelter*, Horsley. Schleusner thinks it should be Θεὸς ἀρχῆς,

“*Deus antiquus*,” “the Ancient of Days,” Dan. vii. 13, 22. *Before* all things, and thus *eternal*, Col. i. 17, John i. 1. *Perish*, ἀπόλοιο, השמר, “destroy (them),” E. T., “conterere,” Vulg. So Horsley, and Luther. The idea is more poetical. See Ambrose *de Bened. Patrum*.

Verse 28. *Gathered into clouds*, συνεφής, יערפו, “drop down,” E. T., “caligabunt,” Vulg. Comp. עריפִים, Isai. v. 30, usually interpreted *clouds*. And see Gen. ix. 14.

Verse 29. *Rejoicing*, 2 Cor. i. 14, or *boasting*, καύχημα, גאון, “excellency,” E. T., “gloriæ,” Vulg. That in which a man may rightly rejoice, or boast, or glory: not his own might, but God’s. *Speak lies unto thee*, ψεύσονταί σε, יבחושו לך, “found liars unto thee,” E. T. Comp. 2 Sam. xxii. 45, 2 Kings iv. 16, Acts v. 3. Boothroyd has “submit,” and Jun. et Trem. “reddentur abjecti,” that is, be reduced to such an abject state, that out of fear they will be ready to say anything, however false, to save their lives. Comp. the story of the Gibeonites, Josh. ix. *Neck*, במותימו, “their high places,” E. T., “colla,” Vulg., Onk., Jon., Hieros., Syr. in allusion probably to Josh. x. 24: the necks of these once haughty ones might be compared to “high places,” on account of the erect and stiff manner in which they were wont to carry them. Comp. Job xv. 25.

CHAPTER XXXIV.

1. AND Moses went up from Araboth of Moab to the Mount Nabau, to (the) top of Phasga, which is in front of Jericho: and the Lord shewed him all the land of Galaad unto Dan: 2. And all the land of Nephthali, and all the land of Ephraim, and of Manasse, and all the land of Juda as far as the utmost sea: 3. And the wilderness, and the regions round about Jericho, a city of palm-trees, as far as Segor. 4. And the Lord said unto Moses, This (is) the land which I sware to Abraham and Isaac and Jacob, saying, To your seed

I will give it. And I have shewed thine eyes, and thou shalt not enter therein. 5. And Moses the servant of the Lord died in (the) land of Moab by the word of the Lord. 6. And they buried him in Gai near (the) house of Phogor, and no man hath seen his (place of) burial unto this day. 7. Now Moses was an hundred and twenty years (old) when he died : his eyes were not become dim, nor were his lips shrunk. 8. And the sons of Israel wept for Moses in Araboth of Moab, by the Jordan, over against Jericho, thirty days, and the days of (the) mourning, (the) weeping for Moses were ended. 9. And Jesus son of Naue was filled with a spirit of understanding, for Moses had laid his hands upon him : and the sons of Israel heard him ; and they did as the Lord had commanded Moses. 10. And there arose not a prophet any more in Israel (such) as Moses, whom the Lord knew face to face, 11. In all the signs and wonders, whom the Lord sent to do them in the land of Egypt to Pharaoh and his servants, and all his land : 12. The great marvels, and the mighty hand, the things which Moses did in the sight of all Israel.

Omissions.

Verse 4. *Thee*, 7. after "shewed." It is not absolutely necessary. Comp. Shakespeare's expression, "Show his eyes, and grieve his heart," *Macbeth*.

Verse 5. *There*, after "died." Al. MS. has it.

Verse 6. *In the land of Moab*, after "Gai." Al. MS. has it.

Verse 11. *All*, before "his servants."

Verse 12. *All*, before “mighty hand,” and before “great terror,” E. T. Al. MS. has it before “mighty.” The Vulg. omits it before “magna mirabilia.”

Insertions.

Verse 1. *To*, before “(the) top.” So E. T. and Vulg. *Is*, after “which,” supplied by E. T.

Verse 2. *The land of*, before “Nephthali.” So two Heb. MSS. *All*, before “the land of Ephraim.” So one Heb. MS., Geddes, Davidson.

Verse 4. *And*, after “Abraham,” also after “give it.”

Verse 7. *Was*, after “Moses,” supplied by E. T. and Vulg.

Verse 8. *By the Jordan, over against Jericho*, after “Moab.”

Notes.

Verse 3. *The regions round about*, τὰ περίχωρα, words comprehensive enough to express בקעת הבכר, “the plain of the valley.” Comp. Gen. xix. 25. Bikah, a broad plain inclosed within mountain ranges: Ciccar, a circular basin. Stanley.

Verse 6. *They buried*, יקבר, in the singular, “he buried,” E. T. It may mean Joshua: or is to be taken indefinitely, like “on” in French, or “man” in German. Jonathan has a tradition of angels assisting at the funeral rites. So Epiph. *Hær.* 9, ap. Patrick. See Jude 9. *Hath seen*, εἶδεν, ידע, “knoweth,” E. T., perhaps it should be οἶδεν, as Al. MS.

Verse 7. *His lips shrunk*, ἐφθάρησαν τὰ χελώνια αὐτοῦ, נם לחי, “his natural force abated,” E. T. χελώνια should probably be χελύνια, as Al. MS. and Compl., a derivative from χείλος. Aristophanes, *Vesp.* 1084, has χελύνην, apparently with this meaning; another signification is “the shoulders,” or “back.” See Joseph. *Ant.* iv. 4. 4. Schleusner thinks they had in view לחי, “the cheek,” or “jaw.” The Vulg. interprets it as loss of teeth. Onk. has “the splendour of the glory of his countenance.” See Ex. xxxiv. 29. The Syr. “his cheeks were not wrinkled.” On the whole, some of those outward tokens of old age seem intended, which Juvenal particularises, *Sat.* x. 192:

“Deformem pro cute pellem,
Pendentesque genas, et tales aspice rugas
Quales, &c.”

It may be objected to the "natural force" of E. T. that Moses, ch. xxxi. 2, expresses himself as sensible of a decay of strength: "I can no more go out, nor come in." לֵחַ is "freshness," "moisture," as E. M. ; and perhaps נֶס is rather *departed* than *abated*. They seem to have given it the meaning of נִשָּׂה. See Gen. xxxii. 32.

Verso 12. *Marvels*, θαυμάσια, מִוִּרְאָה, "terror," E. T., "mirabilia," Vulg., things terrible to some, wonderful to all.

THE END.